

# WESTERN PRESBYTERIAN

OUR WHOLE CHURCH—OUR WHOLE COUNTRY.

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## Communications.

For the Western Presbyterian.  
SCRIPTURAL BENEVOLENCE.  
No. 4.

The Ability and Encouragement to Give.

MR. EDITOR: That the church has abundant encouragement to labor for the world's conversion, can be denied by no one who does not shut his eyes to the results already realized from the meagre efforts which have, so far, been put forth. What we propose now, is to show that the church has the means for carrying out her commission, to "preach the gospel to every creature." The affliction of God's professed people is not poverty, but *indifference*. What Christians lack is not the ability, but the willingness to give. If the Lord's people would contribute to His cause, the one tenth of their income annually, which amount we have already shown to be the very least which God has ever demanded of any man, the church would be abundantly furnished with funds for every good work. To say that God has withheld from His church the necessary means to go into the whole world "and preach the gospel to every creature," while she holds His commission to do this very work, is to charge God foolishly. The church is abundantly rich in the wealth which God has already committed to the hands of His people; and she possesses an inexhaustible mine of riches in God's covenant and promises upon which He challenges her to draw whatever may be necessary for the cause of the Redeemer, with the utmost assurance that all such drafts shall be honored.

The faith of most Christians is sadly at fault in this matter. Men walk by sight, and not by faith. The amount of practical infidelity which exists in the church, with reference to Christian liberality is altogether incredible. Many are willing to risk money for almost every enterprise except the cause of God, and to trust to every source except God's sure promises. How many are there who aim to satisfy every worldly demand, and then give any pittance which may be left, to God, who is the giver of all. Such a thing as giving to God first, what the necessities of His cause demand, and then trusting His promise for what may be necessary to satisfy our own wants, is seldom thought of. There are very many professors of religion, who, if they have not a better and a higher trust in regard to their souls than they exercise with reference to their outward estate, their hope of heaven is built on sand. The church then needs to awake to a full trust in God's promises.

1. The liberal Christian, who trusts in the promise, need never fear want. The Psalmist says: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily shalt thou be fed."—Ps. 37: 3. The man who, under the ancient dispensation, could lay hold of this promise, could not be so pusillanimous, Jew, too covetous to offer thank offerings, dispense charity, or pay tithes.—He must be a man, who, in all these respects, cheerfully met the demands of the law. So the Christian who would plead this promise, must be a spiritually minded, liberal child of God.

2. Christian liberality tends to make rich, while our giving should proceed from a higher motive than the desire of worldly prosperity; yet in God's providence, He has made Christian liberality not only a grace and a means of grace, but also the way to competence and wealth. Those who have put the matter to a fair test have found it so. We have the first case to hear of, where a man has conscientiously dedicated to God, for a number of years, one tenth of his income, and is not now a prosperous man.—"Honor the Lord with thy substance," says the wise man, "and the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He that hath pity on the poor, lendeth unto the Lord; and that which He hath given, will He pay him again.—"The liberal soul shall be made fat, and he that watereth shall be watered also himself." These are God's sure promises; but neither the church as a church, nor any considerable number of Christians have tested them for fifteen hundred years.

3. We learn here what might be expected: that worldliness in Christians, defeats itself. The covetous man, who refuses to consecrate to God a reasonable portion of his property, loses, even in a temporal point of view. "There is, that scattereth seed, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."—He that robs God, robs himself as well.

4. But as if to make assurance doubly sure, God challenges His people to put Him to trial upon His promises. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. We cannot doubt, that if God's people would awake from the present spiritual apathy, renounce covetousness, and enter with a zeal worthy of the cause upon the great work of a world's conversion—we cannot doubt that, in that case, God would pour into the lap of His church, wealth in a measure which the imagination cannot now foreshadow. Here God says "prove me," but the church has not thus proved God for more than fifteen hundred years.

God's dealings with Israel fully confirm all we have said on this score. We can only give a specimen of almost innumerable passages bearing directly upon this part of our subject. Let the following suffice: "And ye shall serve the Lord your God; and He

shall bless thy bread and thy water, and I will take sickness away from the midst of thee. There shall nothing cut thee off nor be barren in thy land; the number of thy days I will fulfil." Then when God's chosen people gave way to idolatry, and covetousness, He says: "Ye are cursed with a curse, for ye have robbed me; even this whole nation." We believe God administers the realm of nature now with reference to his church and people, as he did then. Not miraculously, but providentially. What mean these killing frosts in winter and spring, and these droughts and destructive floods in summer? What mean the weevil, the grass hopper, the locust, the rust and the mildew, which are spreading over our country, destroying the product of the field as well as the fruit of the orchard and the vineyard? Are not these the blast of God on wealth which is not consecrated?

God has in every age surrounded his church with circumstances compelling with her mission in that era of her career. During the first four thousand years of the world's history, which expired before God commanded His church to labor directly for the world's conversion—the world outside of the church, was in one sense profoundly asleep. There was no printing press, no river or ocean steamer, no railroad, no telegraph, and but little scientific advance of any kind. When the Son of God was about to come in the flesh, and the everlasting gospel was to be preached abroad in the earth, the Greek language and literature, and the power of the Roman eagle spread over the then known world. This constituted the open door for the work of the church in that day. As the auxiliaries of the Reformation, we find the revival of letters and the discovery of the art of printing. In this again we recognize the interposition of God, in a fit season, in favor of His church; and now when we look at the state of the world around us; what God is doing, and the wonderful activity of men in every manner of enterprise, we cannot resist the conviction that God is opening the way for stupendous manifestations of His glory in His church, and that the day cannot be far distant. God opens up the riches of the earth as His church needs them, and as He teaches her the use of them.—The march of science and discovery is only just begun. We know not what is in the heavens above us, and in the earth beneath us, and the untold wonders all around us, to which God will open the eyes of men, when a slumbering church awakes to the wants of a perishing world. He will find the means of fulfilling all His promises. We here close our discussion of this momentous subject.—We hope it will receive the attention it merits in the General Assembly at St. Louis.

G. F.

For the Western Presbyterian.  
SYNODICAL COMMISSIONS.

The Synod of Kentucky, October, 1865, on certain petitions and complaints from members of the Walnut street church, Louisville, appointed a committee "to visit said congregation, with power to call a congregational meeting, for the purpose of electing additional Ruling Elders; calling a pastor or choosing a stated supply; and doing any other business competent to a congregational meeting that may appear to them, the said congregation, necessary for their best interests." This proceeding raises the question whether a Synod is competent to send a commission to a congregation for the settlement of difficulties. By those who deny its competency herein it is contended that the visitatorial power is reserved exclusively to the Presbytery, and cannot be constitutionally used by the Synod. In examining this point, let us consider; first, the elements entering into the composition of the Synod. "A presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district."—(Form Gov. ch. 10.) "As a Presbytery is a convention of the bishops and elders within a certain district: so a Synod is a convention of the bishops and elders within a larger district, including, at least, three presbyteries."—(Ch. 11, Sec. 1.) Hence it is commonly said that a Synod is only a larger Presbytery. In respect to its membership, the Synod holds the same relation as the Presbytery to the congregations.

As in the one so in the other—every minister belonging to its Presbyteries is a member; and the ratio of the representation of elders in the Synod, is the same as in the Presbytery. In short, touching the matter of membership, the Synod of Kentucky is just the larger Presbytery of Kentucky. In its constitution, it holds to the ministers and churches the same relation held by the several Presbyteries. Now, I make no other use of this fact than this, to wit, that a foundation is laid here for a joint jurisdiction in the Synod and Presbytery over the congregation. It does not of itself prove that such jurisdiction exists; but it opens the way for the establishment of such a jurisdiction by the constitution and usages of the church.

In the second place, the general principles and usages of Presbyterianism, as understood by our fathers, gave to the Synod jurisdiction over the affairs of particular congregations. Previous to the adoption of our church constitution in 1788, in the absence of any comprehensive written law, the several judicatories were guided by the unwritten common

law of Presbyterianism. It is well known that the old Synods exercised, in numerous instances, the powers of Presbytery. They appointed supplies for particular congregations; admitted ministers to membership in the Synod, and assigned them to the Presbyteries; ordained ministers, and the like.—(Hodges's Const. Hist. vol. 2; pp 351-5.) The Synod, also extended its visitatorial power to the congregations. A clear instance of this may be found in the minutes of the Synod of N. Y., and Philadelphia, 1798.

Here is the minute: "A letter was read from the Rev. Mr. Sacket, praying that the Synod would take under their consideration the unhappy difference between him and the Presbytery of Dutchess county."

"A supplication was also brought in and read, from Bedford, in West Chester county, praying that a committee of this Synod may be appointed to meet at said place, to settle all differences in the congregation; and, after due deliberation, the Synod do appoint the following gentlemen to be a committee of this Synod, to meet at Bedford the last Wednesday of August, to hear all affairs relative to both the above petitions, and finally settle all differences." A committee of twelve was appointed, the celebrated Dr. John Rodgers, Chairman, who attended to the business, and made report to the next Synod. Their proceedings were approved, "except that part of their judgment which dissuaded Mr. Sacket from the Presbytery of Dutchess, and annexed him to the Presbytery of N. Y."—(Record, pp 388, 392.) The analogies between this case and the case of the Walnut street church now pending, are worth considering. In both cases the matter came before the Synod, by petitions from the congregation; in both cases the minister was a party; in both, the Presbytery was involved in the matter; in both a commission was appointed to visit the congregation and settle the difficulties. Such, according to the insight into Presbyterianism granted to our fathers, was the extent of the lawful jurisdiction of the Synod.

In the third place, our Form of Government vests this jurisdiction in the Synod, jointly with the Presbytery. The Presbytery has power "to visit particular churches, for the purpose of inquiring into their state, and redressing the evils that may have arisen in them."—(Form Govt. ch. 10 Sec. 8.) The Synod has power "to redress whatever has been done by Presbyteries, contrary to order; to take effectual care that Presbyteries observe the constitution of the church; to erect new Presbyteries, or divide those which were before erected; generally, to take such order with respect to the presbyteries, sessions and churches under their care, as may be in conformity with the word of God, and the established rules, and which tend to promote the edification of the church."—(Chap. 11, Sec. 4.) This language establishes the joint jurisdiction in the Presbytery and Synod: the Presbytery being empowered "to visit particular churches;" and the Synod "to take such order, with respect to both sessions and churches, as may be in conformity." &c. An attempt may be made to press the words "established rules" into the argument on the other side; but that phrase refers not to the question of jurisdiction, which is the question here; but to the mode of its exercise, as to a fair hearing, as to witnesses, record of proceedings, &c.

Finally, the General Assembly has affirmed this jurisdiction in the Synod. About the year 1840, the well-known Peoria case occupied the attention of several General Assemblies. In the course of the affair, the church at Peoria had become divided, and the affair became intricate and unmanageable in the church courts. The Assembly of 1840, directed the Synod of Illinois to appoint a committee "to visit said churches, as soon as may be practicable, and use their best endeavours to bring them together in one harmonious body, that they may be able to select and support a pastor," &c. (Min. Assembly, 1840, p 303.) Here we have the Assembly ordering not the Presbytery but the Synod to visit the church by a commission, and settle existing difficulties. In the Assembly of 1842, the subject was again taken up. It was held that the commission had erred in transcending their powers in dissolving the first church, in Peoria. But the Assembly recognized the new church created by the commission, as the Second Church of Peoria."—(Minutes 1842, p 235. See Baird's Digest 1st edition, p 225.) Here, then, the Synod sent a commission to the church by order of the Assembly; that Commission created a new church—a power commonly used by the Presbytery only—and neither the Synod of Illinois nor the Assembly of 1842 expressed any doubt in respect to the general doctrine of a Synodical Commission to a particular church. Whether then we look to the usages of the Old Synod; to the provisions of our form of government; or to the administration of that form, by the General Assemblies of 1840 and 1842,

we are led to the conclusion that such a Commission is strictly constitutional.  
ONE OF THE SYNOD.

For the Western Presbyterian.  
RE-UNION OF OUR CHURCH NORTH AND SOUTH.

MR. EDITOR: I fully agree with your correspondent \* in your issue of the 26th of April, as to the great desirableness of a re-union of the Presbyterian Church, and all the churches North and South, and the restoration of perfect peace. This, however, is more to be desired than expected, as an immediate result. Time can only bring it fully about. In the mean while, let all persons and parties who desire it, be careful to throw no obstacle in the way of its ultimate consummation, either by hasty or dilatory action. Your correspondent is of opinion that "the Pittsburgh action only stands fatally in the way of ultimate re-union." I much doubt it. I do not think that action was wise. I regret it—I should be glad to see it modified; but I do not think its modification, or even total repeal would satisfy the Southern Church; nor if it would, and the whole church of the South could be brought immediately back as a body, do I think it would make for peace. The two parties are, as yet, unprepared for such a consummation. Immediate agitation would be commenced on each side, by extreme men, which could result only in present heart burnings and bickerings, and perhaps disunion again. Time is the great healer of all quarrels—let us have the benefit of this great medicament.—Let the Pittsburgh action be modified by all means, if it can be done without further and increased excitement, if it cannot be obtained with pretty general consent, let it stand for the present; that it will be modified in time I agree with your correspondent.

The great thing to be desired is that no further action be taken by the General Assembly in the premises. I would be satisfied if the present status could be maintained. I am an unconditional union man. I am for the loyal Church, not only under all probable, but under all possible circumstances; with God's grace and blessing I intend to remain in it; but I earnestly desire to see the restoration of peace and friendship, both to the country and the church, because it is my country and my church. I love every portion and every side of both of them, and I am not willing to relinquish one inch of either in this re-union and restoration must be made upon loyal principles, and not upon disloyal. It is not desirable that either the church or the State should be restored to re-union by any measures, or upon any principles disloyal to either. To have permanent peace, it must be a reunion of loyal hearts and hands, pledged to the support of the whole country and the whole church as "one and inseparable, in interest, in duty, in destiny, and in loyalty. Extremism on both sides must slough off. The South should be received back with perfect forgiveness and affection. Nothing should be required of her degrading or oppressive, but she must return in good faith to acquiesce in the results of almighty and omniscient providence, with full and honest purpose to be true and faithful to both Church and State in the future. Of this, reasonable evidence ought to be given. Till both parties are brought by time and reflection to this state of mind, re-union is not only not possible, but not even desirable. How shall two walk together unless they be agreed? Better they should remain temporarily apart, but let nothing be done to widen further the breach; but on the contrary, everything be done that can be judiciously and temperately to heal. The condition of the Presbyterian Church in Kentucky is one of great distress and extreme danger. A little band of pestilent and disloyal agitators is in the midst of her. They live by fierce and disloyal agitation, compared with which the spirit of the political agitators is mildness itself. Their organ is the most violent and unscrupulous sheet ever published in this or any other State, country, or age. The life of this disloyal and fanatical clique depends on continued agitation. Their capital stock is the unwisdom of the Pittsburgh action, and perhaps of some other portions of the previous actions and deliverances of the General Assembly.

Now, if the next General Assembly will but further aid this mischievous faction by cutting them off from the church, it may be, and probably will be able to command sufficient sympathy and co-operation among semi-loyal, or morbid, or honestly mistaken Southern sympathizers to disrupt the Synod of Kentucky, and take off with them perhaps a majority of its members. I trust the Assembly will severely let them alone. They live on excitement, agitation, and malignity. Deprived of the means of producing these, they will subside into obscurity and become powerless for evil, or perish of sheer spite and civil passion, like the scorpion which dies by its own bite. What the church in Kentucky wants is rest from excitement, and time to examine and reflect; and with the emergence of the country from the sea of its political troubles, into calm and repose; the church also will teach the harbor of rest, and peace, and loyalty. The disloyal little faction in Kentucky can be successfully met and thwarted, if no further capital is furnished them with which to delude and mislead the popular mind. They stand ready to court with anxious hearts and open hands, to welcome and seize upon the wished-for aid. Shall they obtain it? I hope not.

A LOYAL PRESBYTERIAN.

The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

For the Western Presbyterian.  
PRAYER FOR THE GENERAL ASSEMBLY.

Section 110, page 6, 1821. An overture from the Synod of North Carolina was received and read, and is as follows:

WHEREAS, The General Assembly is the highest and most important judicatory of the Presbyterian Church, and

WHEREAS, To obtain the divine blessing on that judicatory, must appear to every Christian of our denomination to be a matter of the utmost moment; therefore,

Resolved, That this Synod do respectfully suggest to the General Assembly the propriety of recommending to all the churches under their care, to observe annually, the afternoon or evening previous to the meeting of that body, as a season of special prayer to Almighty God for His blessing; that He would of His infinite mercy, condescend to superintend and direct all measures, deliberations, and decisions, so that all may be redound to the promotion of His own glory, and the general prosperity of that particular Church to which we belong. The overture was adopted.—(See Baird's Digest p. 280.)

I would suggest that our brethren testifiers, and all of like views get together and pray for the Assembly, that it may be set right. If they think it is "corrupt" and "apostate," it is their great duty, (unless they know it has committed a sin unto death,) all the more earnestly to pray for it. It is evident they can do very little with it in the way of abuse, which they have given a fair trial; in which they have most signally failed to effect the Assembly. Let them show the spirit of prayer, of love, and of a sound mind, and I believe we will soon get nearer together.—At any rate, let all the churches attend to the recommendation of the Assembly, asking us to pray for it. Let all good people pray in secret, and in the family worship; and let our ministers lead the prayers of the people in public worship to earnest supplication for the Assembly.

Z.

NOTE.—The above communication should have appeared last week; but by some mistake was omitted. The General Assembly convenes this—Thursday—the day of our present issue. Let the people of God every where, remember the solemn appeal to them from that venerable body.

Ed.

INFANT BAPTISM.

The Nature of the very Cavils against it.

No one, I believe, has ever pretended that there is any distinct command of God forbidding the infant seed of believers to be baptized. The ground of refusal to baptize them is only inferential. At first, the existence of sin in infants was denied, and their baptism refused on that ground. Then it was taught that sins committed after baptism are peculiarly unlikely to be pardoned; and the inference followed, that baptism should be deferred to a late period of life. Afterwards, in the lapse of centuries, it was taught that none dying in infancy can be saved at all; whereupon, as such teachers judged, none should receive in infancy the sign and seal of salvation. After further centuries, the Anabaptists, about the period of the Reformation, taught that faith in the person baptized, is an indispensable condition in the valid administration of baptism; that infant children can neither exercise nor manifest faith, and therefore they cannot be baptized. These are the chief forms of this error; in each case grounded, as I have said, not on any command of God; but always on an inference from some other dogma, itself in each case either wholly erroneous, or only partially correct; thus flagrantly violating the divine rule, that our faith ought to stand in the power of God, and not in the wisdom of men. But as to the great fundamental point, if there is no precise warrant from God to deny membership in His Church to such as he has, by an exact command, made members of it, then the question is settled: for no authority but that of God—least of all an erroneous human inference—is competent to annul the plain and repeated commandments of God. As to the notion that infants have no sin, and the other, that sins after baptism are well nigh unpardonable; the former is a heresy held by no orthodox Christian; and the latter a superstition long ago extinct as a form of human opinion. The same remark is true of the atrocious heresy which taught the universal perdition of all who die in infancy; a fearful madness long ago extinct. Nevertheless, they who hold the two propositions that salvation is impossible without personal faith in Christ, and that no infant can exercise such faith—can escape the inexorable conclusion that all dead infants are damned, only by some inconsequence of logic, or by some heresy. The doctrine now held by all Christian people, who reject infant baptism, I suppose, is substantially that taught by the Anabaptists of the sixteenth century. Concerning which, it is to be observed, that admitting the general principle that faith in Christ is indispensable to baptism; the inference from this, which leads to the denial of infant baptism, proceeds upon a three fold fallacy. It is a fallacy to suppose that the faith required, in the baptism of infants, must be their own personal faith. The Scriptures distinctly teach the contrary, and give them the seal of the righteousness of

faith, expressly because they are the seed of believers—as I have abundantly proved. If the doctrine of imputed righteousness is denied, then faith itself is forever impossible; for in that case no sinner was ever regenerated. If the doctrine of the righteousness of faith is denied, then the salvation of sinners is forever impossible; for in that case we are still under the law, and Christ can profit us nothing. Moreover, it is a fallacy to suppose, that this personal faith, even if it were invariably presumed in every baptism, must exist at the time of baptism, in order to make the act lawful. On the contrary, the efficacy of baptism, and the great blessings it signifies and seals, chiefly our ingrafting into Christ, and our inward purification through the Holy Ghost; so far from being bound to the moment of administration, extend, for their manifestation, over the whole of our life on earth. And it is from considerations connected with this great truth, that the great peculiarity of the administration of this sacrament but a single time, arises. This is inevitable, if the efficacy of baptism depends on the blessing of God, and the work of the Spirit. If that efficacy depends upon its own force, or the will of him who administers, or of him who receives it, it ceases to be a sacrament and becomes an inanity. Finally, it is a fallacy to suppose that we can know with certainty, at what age, if at any, the soul is incapable of faith; or to suppose that we can know with certainty, what is the state of another person's soul at the period of his baptism, or at any other period. Such knowledge, unto certainty, is not attainable by man on either point, in any single instance: and to demand it is to put an end to the administration of this sacrament. A credible profession of faith and repentance, is the scriptural condition of adult baptism: being the seed of believing parents, is the scriptural condition of infant baptism. Therefore, the Church of Christ, so far from being authorized to make a breach so immense, upon the order of God's house, and the method of his grace, and the rights of his children, and the principles which illustrate his divine attributes, and his sublime relations to the universe, has nothing, even in the shape of human reasons, and motives, and wisdom, suggested to her as the ground of so great an outrage, that rises higher than an appeal to her ignorance, to her caprice, or to her fanaticism.

KNOWLEDGE OF GOD SUBJECTIVELY CONSIDERED.

"FATHER TAKE MY HAND."  
The way is dark, my Father! cloud on cloud  
Is gathering thickly o'er my head, and loud  
The thunders roar above me. See, I stand  
Like one bewildered! Father take my hand,  
And through the gloom  
Lead safely home  
Thy child!

The day goes fast, my Father! and the night  
Is drawing darkly down. My faithless sight  
Sees ghastly visions. Fears, a spectral band,  
Encompass me. O Father! take my hand  
And from the night  
Lead up to light  
Thy child!

The way is long, my Father! and my soul  
Longs for the rest and quiet of the goal;  
While yet I journey through this weary land,  
Keep me from wandering. Father take my hand,  
Quickly and straight  
Lead to heaven's gate  
Thy child!

The path is rough, my Father! many a thorn  
Has pierced me, and my weary feet, all worn  
And bleeding, mark the way. Yet thy command  
Bids me press forward. Father, take my hand;  
Then, safe and blest,  
Lead up to rest  
Thy child!

The thing is great, my Father! Many a doubt  
And fear, and danger compass me about;  
And foes oppress me sore. I cannot stand  
Or go alone. O Father, take my hand,  
And through the throng  
Lead safe along  
Thy child!

The cross is heavy, Father! I have borne  
It long, and still do bear it. Let my worn  
And fainting spirit rise to that blest land  
Where crowns are given. Father, take my hand  
And reaching down,  
Lead to the crown  
Thy child!

—The Changed Cross.

Providence.

The man who plans and manages all his worldly affairs with constant reference to the will of God, does by that very fact give perpetual invitation to the controlling and inter-ventions of Providence in all his affairs. Acknowledging God in all his ways, the Lord directs his steps. Such a man lives in a world all alive with God. In the house and in the field, in the family and among his friends, in the church and in the world, during war and in peace, when prosperity shines upon him, and when adversity lowers upon him, he is ever beholding and rejoicing in the Divine hand. To him, no great events or small come by accident. Each event has its commission from the Divine purpose. It accomplishes its object and moves on in the flow of Divine government to do other work and fulfill other ends. That the Lord reigns satisfies him, however perplexing affairs may be around him. He knows that all things shall work together for good to them that love God.

Whatsoever your hands find to do, do it with your might.

HINTS TO THE CONVICTED.  
BY REV. SAMUEL WOLCOTT, D. D.

The radical mistake which hinders the conversion of the awakened sinner, is the attempt to obtain salvation in a self-righteous and legal way, instead of fairly accepting the Saviour provided for the lost. To this class of professed seekers, who are asking the way to Zion, I wish to address a few plain suggestions.

Do not persevere in your present course. There is a common impression that inquirers, who continue such, are in a promising way—that they have begun to seek religion, and if they keep on, will find it, sooner or later; and they are sometimes exhorted, not to be discouraged, and thanks are even offered for them, as those in whom a good work has been begun. This is a sad mistake. They must be discouraged in their present course, before they will seek effectually. There is no work of grace begun in the soul before conversion. The sinner struggles with the sinner, and is resisted by him. His duties lie before him, neglected. He does not commit himself to any principle or act of discipleship—nor to a solitary performance which savors of simple faith in Christ. There is no beginning of a new life, and no room for rejoicing over him, but his prospects are fitted to awaken anxious solicitude. He is impatient still, and the more guilty for remaining so under conviction. He has no hold on the divine promises, which are for the penitent and obedient alone. His fruitless self-seeking must be abandoned before he will seek aright; and any counsel which assumes that he is in a hopeful way, while stopping short of complete conversion, and which encourages him to persist in his present course, is adapted to foster a shallow experience, and a delusive hope, if any, and leave him insensible at last.

Anxious inquirer, your present mode of seeking can never help you. You are only grieving the Spirit and counteracting the influences which are designed to save you. Press forward in the way you are now going, and you are as certainly lost as though you had never felt the stirrings of the Spirit. Your only safety is in passing out of this state at once, and pressing into the kingdom.

Do not expect to make yourself any better. The attempt to do so, is the first impulse of a sinner who realizes his condition.—"What good thing shall I do, that I may inherit eternal life?" is his natural inquiry. His mind is pervaded with the idea that his deficiencies are to be supplied, not by Christ alone, but by some previous exercise or qualification which will fit him for the Savior's acceptance and service. He desires perfection and distress, not from a sense of the heinousness of his sins, but from a secret belief that this kind of sorrow will commend him to the divine compassions, and attract divine sympathy and favor toward him.

Inquirer for salvation, by no fearful supplication or exertion, before giving up all for Christ, can he acquire the slightest fitness for the act, or facilitate its performance. No outward demonstrations, nor inward contractions can move him, while the sacrifice of the heart is withheld. The idea that you can make yourself better, before coming to him as you are, only adds an intense self-righteousness to your sins, to be repented of and renounced with the rest. Cease from the unavailing attempt.

"Let not conscience make you linger  
Nor of fitness fondly dream;  
All the fitness he requireth,  
Is to feel your need of him."

Do not be waiting, when you should be acting. What is the office of conviction or feeling? There is no merit in it, and its proper use is to impel the sinner to act promptly and wisely. If he knows that he needs forgiveness which Christ alone can bestow, he has nothing to wait for—he can do nothing, but go at once to the waiting Saviour, and humbly ask for forgiveness.

Your own experience, inquirer, is teaching you this lesson. You have risked much, and have gained nothing by waiting. Wait no longer, but choose and act. There must be a moment if you are not finally lost, when you decide and commence, and every moment that you wait, the current on which you are floating is bearing you away. Do not seek for a hope, nor look into your own heart for comfort. There are inquirers who invert the natural order of seeking. Instead of seeking first the conversion of their souls, they seek some comforting evidence of conversion. Instead of seeking first the knowledge of duty and grace, they perform it, they seek some happy assurance in the discharge of duty. Through this mistake some completely miss the object of their search, and others, who find it, are left in perplexity because misled by a premature search after evidences and joys. They look for the comfort and peace which may follow duty, but which cannot precede it.

Seeker for Christ, what you need, first of all, is forgiveness, and let it be the attitude of waiting, instead of choosing striving and acting, and ceasing from the vain search for a hope, and for the comfort of hoping, he will be ready to follow the promptings of the Spirit, and repent and believe. He will be ready to follow the Lord Jesus Christ with the hearty confession and renunciation of his sin; he will bestow his renunciation of the disposal of an Almighty and gracious Sovereign; he will consecrate himself to the service and the glory of his Maker.

Convicted sinner, be this your present decision, your final resolution!

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou biddest me come to thee,  
O Lamb of God, I come!"

"Just as I am, and waiting not,  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come."

Whatsoever your hands find to do, do it with your might.



## Western Presbyterian.

REV. HEMAN H. ALLEN, EDITOR.  
Office S. E. Corner of Sixth and Main, Hamilton's Building  
LOUISVILLE:  
THURSDAY, MAY 17, 1866.

## STANDING RULES.

1. Communications for this paper must, in all cases, be accompanied with the names of their authors.  
2. No communication of a personal or controversial character will be published, except over the name of the author.  
3. Terms.—Three dollars a year in advance.

CONTRIBUTORS TO THE WESTERN PRESBYTERIAN.—Rev. Drs. E. P. HENNING and S. YERKES, the former Editors of this paper, with other brethren of eminent ability, in various parts of the church, will be regular contributors to its columns.

LOCAL AGENTS.—The following persons are authorized to receive subscriptions for the Western Presbyterian:  
G. E. Wiseman, Danville; D. J. Curry, Harrodsburg; J. L. Walker, Paris; Samuel Jordan, Glasgow; W. H. Kincaid, Lancaster; R. C. G. Reid, Columbia, Ky.; D. D. Byrne, New Albany; Dr. O. S. Wilson, Jeffersonville, Ind.

SUBSCRIPTIONS for the Western Presbyterian will be received by the following persons in this city: Wm. H. Bulkley, Sabbath School Depository, No. 2 Masonic Temple; James A. Leach, Falls City Bank; B. F. Avery, corner of 15th and Main.

## TERMS REDUCED: CLUB RATES!

The Western Presbyterian is now offered to new subscribers, in clubs of five or more, for one year, at

TWO DOLLARS IN ADVANCE!!!

THE Western Presbyterian is sent to a number of persons who are not subscribers. All who thus receive the paper, are desired, first, to read it. If afterwards, any of them are disposed to subscribe for it we will be glad to have them send us their names. But unless they send their names to us, they will not be considered subscribers, and no charge will in any case be made against such for the time the paper is sent to them.

RECEIPTS FOR THE WESTERN PRESBYTERIAN.—We will have arrangements made in a short time to have the names of subscribers printed on the margin of the paper, with the date to which their contributions are paid. This is an easy and economical mode of acknowledging the receipt of money. We find it impossible just now to send receipts for money. In a few days however, we will be able to let our subscribers know that their remittances have come to hand.

GONE TO THE ASSEMBLY.—The Editor has gone to attend the sessions of the General Assembly which meets in St. Louis to-day, and will be absent two or three weeks. We will publish full reports of the proceedings, and would remind our readers and the friends of the paper, that this is a good time to try and induce their neighbors to subscribe for the Western Presbyterian, so that they may have it when they return to their homes complete. We will print a larger edition than usual in order to furnish back numbers if necessary.

SYNDICAL COMMISSIONS.—We desire to call the special attention of our readers, particularly of the Synod of Kentucky, to the article on our first page under the above caption. It is written by one of the ablest living exponents of the polity of the Presbyterian Church. It was prepared, as will be seen, with reference to a particular case, which must necessarily come before the Synod of Kentucky at its next meeting. Upon the question at issue, it appears to us to be decisive, and to set the whole matter at rest, so far as the law and the usages of the Church are concerned.

## DEAF AND DUMB ASYLUM.

We have received the "Forty-second Annual Report of the Kentucky Institution for the Education of Deaf Mutes." This report ought, for several reasons, to be widely circulated. Especially, ought it to be placed in the hands of all parents who have in their families any of that unfortunate class for whose benefit this Institution was founded. The present Principal, Jno. A. Jacobs, Esq., has been identified with it, we believe, for more than thirty years—perhaps from its very beginning. He has given his life to this work; and with eminent success. We observe that the Manual for the instruction of deaf mutes, prepared by Mr. Jacobs, is used not only in the Institutions of this country, but in Canada and England. Under his control, the pupils of this Institution enjoy the best moral, as well as intellectual culture.

While the State has made such munificent provision for the education of these unfortunates, it is much to be regretted that so small a proportion of them receive the benefit intended for them. Not more than one-fifth, it seems, of the deaf mutes in the State, have been in this Institution. The total number of pupils the past two years was eighty; while there are nearly five hundred in the State.

## ABSENT CHURCH MEMBERS.

The Presbytery of Louisville at its late regular meeting, directed its Stated Clerk to have published in the Western Presbyterian the following action of the last General Assembly, concerning absent church members. It is as follows: (See printed minutes, page 591, 1865.)

1. "That members of the Church do not cease to be such except by death, dismission, or excommunication, or by connecting themselves with some other Christian Church. And hence, that a member does not lose his membership by absence. (See minutes of the Assembly for 1825, page 225; Digest, page 34.)

2. That when a member is absent two years, and his place of residence and

Christian life are unknown to the Session, they shall mark him on the roll of the Church as absent; after which time such member shall not be counted in the statistical report of the Church to the Presbytery, nor in any action of the Church or congregation which requires the concurrence of a majority of the Church to give it validity. And on the return of such member, the Session shall call him before them, and inquire concerning his deportment during his absence, and shall restore his name to the roll of actual members, or proceed to administer discipline according as the case may require."

ROBERT MORRISON,  
Stated Clerk, Louisville Presbytery.

## DR. ROBINSON AND THE FREE CHRISTIAN COMMONWEALTH.

In the Free Christian Commonwealth of May 3d, Rev. Stuart Robinson's name is placed at the head of its columns, as its sole Editor. Hereafter, it is to be issued weekly. It is to be "an agency for instructing the people in those great church principles to which the Free Christian Commonwealth, and its predecessor, the True Presbyterian, have been devoted." Notwithstanding the criticisms of some of his brethren, he intimates that his "manner of bearing the testimony" will be as heretofore; though he invites them "to occupy the columns of the paper in illustration of a better method and manner." In "Illustration" of his own "method and manner," we will give our readers a specimen, from the first page of this number, on the "New Evangel of Blood" of the Peace Society. The officers of that society, it seems, advocate the trial and punishment of Jefferson Davis, and other leaders of the rebellion. Whereupon, the Free Christian Commonwealth discourses as follows:

"But the most remarkable of all these strategic movements of the Devil, in our judgement, evinces itself in the employment of such an Institution as the American Peace Society—Rev. Howard Malcolm, D. D., President, and Rev. Geo. C. Beckwith, D. D., Secretary—as its agency for the infernal work of lying, robbery and murder. Nor in all our reading have we met with an instance of effrontery so sublime in its recklessness as the employment of a Christian Peace Society as an agency for inciting men to measures of rapine, violence and murder beyond any thing that the Atheistic Red Republicans of France ever was equal to the conception of."

The prospect of the Presbyterian Church is described in the same article as follows:

"It is not now near so long a stride between the platform of the dominant party in our church and that of the Peace Society, as between the platform of 1845 and that of 1865. We look, therefore, for the coming of the time—and that not very far ahead, when by order of a General Assembly, this Red Republican Gospel shall be declared to be the proper expositions of the deliverances on Loyalty and Freedom, and all Presbyteries ordered to make it a test of admission into the communion of such an Assembly; when, practically, the 'nots' shall be stricken out of the commandments of the second table, and Christianity be held to inculcate as the highest of religious duties, lying, stealing, murder, and rapine on the part of the saints toward all who refuse the Boston Peace Gospel."

In the Commonwealth of May 10, the editor, attributing the article on the Louisville Presbytery to Rev. W. C. Matthews, D. D., of Shelbyville, Ky., makes an assault on him in the following terms:

"THE SHELBYVILLE PASTOR ON THE LATE MEETING OF THE LOUISVILLE PRESBYTERY."

From a sort of filial reverence for a member of the Presbytery in Virginia, which brought us into the ministry, as well as from our somewhat rigid views of the solemn official nature of the proceedings in a court of Christ, we have, for so these many years, and particularly at the late Presbytery, endured with the patience of a martyr, the wrong-headed views, the foggy-headed reasonings, the conscientious malignity and the saintly spitefulness of the venerable pastor of the Shelbyville Church."

## SUFFERING IN THE SOUTH.

We have before us a letter lately received from one of our ministerial brethren in the South, giving account of the destitution in some of the families in his immediate vicinity. As this letter was intended, we suppose, to be strictly private, we feel that a regard to propriety and delicacy requires us to omit all names, as well as such facts stated, as would lead to a public recognition of the parties. We would not hesitate however to give the names of all the parties alluded to, including that of the correspondent, to any one desiring to obtain information with a view to help those destitute and suffering families. We will offer no comment on the single statement of the facts given by our correspondent. It cannot fail to touch a tender chord in every benevolent and christian heart. Will not some of our readers contribute something out of their rich stores and full purses to the relief of these families? Full particulars can be learned by addressing the Western Presbyterian, or Wm. H. Bulkley, Louisville, Kentucky. Our brother says:

"I never knew so much difficulty as there seems to be in this neighborhood, this year, to get the necessities of life. During the war, the county contracted to supply the poor people with corn-

meal, but now that is cut off; and while some who formerly were in good circumstances, have great difficulty to get food, there are others in an absolutely starving condition, except as they are supplied by the hand of charity. I will mention a few families, particularly.

1. ———'s family: five in number, all members of the Church. All females but the father; he, old and infirm, not able to work. Their two sons, on whom they relied for a support, were forced into the war; and both died. A short time ago they had to sell their cow to buy corn. They can make clothing; but how they will get the means of living, with corn at \$1.75 per bushel—the price we have to pay for it here—is a question.

2. Mrs. ———'s family: husband died in the war, leaving her without property, and an invalid, with six children; eldest, twelve years of age.

3. The third, same history as the second—only a smaller number of helpless young children."

For the reasons stated above, we have given but the substance of our correspondent's letter. Most of these families are connected with the Presbyterian Church. Again, we ask, will not some of those whom the Lord has blessed with plenty, respond to this call of charity?

## THE DEFECT OF EPISCOPACY.

A writer in the Episcopalian deprecates the want of Christian fellowship in the Episcopal Church, with the ministry and members of other denominations, as the grand defect in their system, in the following language:

"There is one feature in our Church which is to be deprecated, and which is too palpable to be denied, viz: a lack of Christian fellowship, concord and sympathy. Christ's religion is preached and every doctrine enforced with earnestness and zeal; yet in the body calling itself the Church apparently is diffusing no warmth among its members, no fiery ardor or earnest zeal.

All mankind have a natural craving for fellow-feeling—a desire for disinterested kindness and companionship. And how much more when the scales falling from our eyes, we see our wretchedness, our helplessness, our dependence on our Creator, do we need the help of Christian sympathy and support. Does not our religion impart those desires and enforce them in the spiritual life, given us by our Divine Master? There are many who deeply feel this. Many a warm, gushing heart, filled with love for Christ and his ministry, shuts itself up, because no opportunity is given of sympathizing with those of the same congregation or parish. This must be attributed, to the apparent repugnance to make fellowship with unity, the basis of Church action. Here is one visible deficiency. We see the vitality of the Church by our own self-esteem and selfishness. Many a soul hungering after righteousness, many an eager inquirer after truth, not a few doubting distrustful ones, find in our Church, that the rector is the only organ of information and inquiry; to him alone can they go for comfort and relief. Among the members of the congregation heart answers not to heart—voice responds not to voice—hand is not linked with hand. We give no hearty welcome to any new communicant, but remain passive observers of his enlistment in the army of the Lord. United as we may be in parochial works of charity; loving and revering our pastor—regular in our attendance on the sanctuary—foremost in benevolent deeds, there is yet a want of that spirit, which binds together the apostolic band, and which constitutes the chain of the Epistle of the zealous Paul. Yes, it is union, Christian union, in all its vitality that we lack. Without that our membership is solely individuality, a single principle relying on itself, and losing the light and warmth of Christian sympathy and loving kindness.

## CHRISTIAN LIBERALITY.

A spirit of large-hearted, generous liberality has been awakened in this country during the years of trial and exhausting war through which we have passed, which is pleasant to contemplate, and which has gained the admiration of the civilized world. The Watchman and Reflector in its last issue comments upon it as follows:

The providence of God has made the American people liberal. In the pressure of national calamity their hearts and purses have been opened. The number of claims during the last four years has been legion, but few deserving ones have failed of a generous response. The regular benevolent or organizations have not suffered, and extraordinary charities, like the Christian and Sanitary Commissions, have received millions in their treasuries.

This enlightened benevolence should be permanent in the Christian church, as it is one of the strong evidences of true conversion. Covetousness or niggardiness does not consist with an ardent piety. The converted man lays his property with his heart on the altar of the Lord, and counts his money an important part of his stewardship. In a time of revival, this duty should be clearly presented to all young converts, for the views there taken and the habits formed go with them through life. John Wesley, who gave for many years a half or three-fourths of his income to charitable purposes, impressed his example on his followers, and the Methodists, at the present day, are probably the most liberal givers in Christendom.

One of our exchanges has the following paragraph which is suggestive:

"For many years, John Angell James gave away to the cause of God one-third of his income. 'Talk of a tenth,' he would say, 'it is paltry.' Samuel Morley, Esq., of London, devotes one-third of his income to his business, one-third to his family, and one-third to Christian benevolence."

Such a scale of giving is worthy of the enterprise of our age. Christian men have accumulated princely fortunes within a few years, and it would be wise for them to do princely things for the cause of Christ. If intelligent and fixed principles governed all church members, no good enterprise would suffer from lack of support.

## Presbyterial.

We give some extracts from the proceedings of two Presbyteries in the Synod of Missouri, as reported in the Missouri Presbyterian.

PRESBYTERY OF LAFAYETTE.—The Presbytery of Lafayette met in Dover, and was opened with a sermon by Rev. J. L. Yantis, D. D., on 1 Cor. x: 12.

Rev. Mr. Deane was elected Moderator, and Rev. J. A. Quarles, Tem. Clerk.

Joshua Barbee, a licentiate of the Presbytery of Transylvania, was by certificate, received and taken under the care of this Presbytery.

At the last meeting of Presbytery, the Stated Clerk was directed to correspond with former members of Presbytery who have been absent for some years, to ascertain their present Presbyterial connection. He reported Rev. B. M. Hobson, pastor of the Lexington, Mo., church, at present a member of the Presbytery of Ebenezer, and Rev. T. A. Bracken, pastor of the Independence church of West Lexington Presbytery, having united with said Presbytery without letters of dismission from this one, but in accordance with a provision of the General Assembly to meet, as they thought, such cases.

A committee was appointed to report to Presbytery any action it may be necessary to take, and the following report was adopted:

Resolved, That the Stated Clerk of this Presbytery be instructed to communicate with brethren Hobson and Bracken, and make known to them the difficulties which embarrass us growing out of their present position, and their relation to the churches of which they have been pastors: requesting that if it is their purpose to remain away, they would state that fact, and ask that their relation to the churches here may be dissolved in the regular way.

It may here be stated that some members of Presbytery were of the opinion that the action of the General Assembly, and the fact of brethren H. and B. uniting as they did with other Presbyteries, dissolved their pastoral relations here, as well as their connection with this Presbytery. But others, and the majority, were of opinion, (1) The action of the Assembly did not meet or cover their cases. (2) That said action was unconstitutional, and therefore, (3) That H. and B. are still members of this Presbytery, and pastors of the aforesaid churches.

Leave was granted to Westport church to employ Dr. J. L. Yantis, and to Lexington church to employ Rev. J. A. Quarles, as stated supra.

Presbytery decided adversely to the change proposed by the committee of the General Assembly on Appellate courts.

Rev. J. L. Yantis, D. D., principal, and Rev. D. Coulter, alternate ministers, and G. W. Buchanan of Independence, prin. and J. R. Ford of Lexington, alt. Ruling Elders, were chosen commissioners to the General Assembly.

Pastoral relation between Rev. J. Montgomery, D. D. and 1st. church of Pettis was dissolved at its request.

With the exception of a short session held in St. Louis last fall by order of the Synod of Mo., this is the first meeting of the Presbytery, at which any business was transacted since the spring of 1861. Since that time our Presbytery has been divided by order of the General Assembly, and many of our ministers have left the State. Some of our churches are in a lamentable condition of division, especially some of those near the border.

J. M. C., Stated Clerk.

THE PRESBYTERY OF ST. LOUIS.—Met pursuant to adjournment, at High Hill, Montgomery County, Thursday, April 26, at 7 1-2 o'clock, P. M.

It was Resolved, that the Presbytery in refusing to endorse the application of certain Churches to the Board of Domestic Missions, wishes it to be distinctly understood that the ground of this action is that such endorsement would imply consent to the injurious order, under which the Board acts, and by which other churches, equally needy and equally deserving, are cruelly denied assistance."

A number of ministers remained after the adjournment, to continue the religious services on Saturday and Sunday.

We learn, since writing the above, that the meeting closed with a most delightful and encouraging session, and by which more than doubling its numbers and efficiency. The whole community seemed to be under the power of the truth. The results of this meeting are a delightful illustration of the value of these occasions, when the preaching of the Gospel, and not political deliverances, occupy the time of the members. Thanks be to God, through Jesus Christ!

Rev. Mr. Alexander remained to labor in this interesting field.

## For the Western Presbyterian.

## ORDINATION AND INSTALLATION.

On the 29th day of April, Rev. W. C. Young was ordained by the Presbytery of Ebenezer, and installed pastor of the Second Church, Covington, Kentucky. Rev. J. M. Worral preached the sermon; Rev. J. F. Coons delivered the charge to the Pastor, and Rev. B. M. Hobson, the charge to the congregation.

## RESOLUTIONS ON DOMESTIC MISSIONS.

At the last regular meeting of Presbytery, the following action was had on the subject of Domestic Missions:

1st. Resolved, That it is the duty of this Presbytery, in view of the many destitutions within our bounds, and the encouraging state of things as manifested by a greater desire to hear the gospel, and greater readiness to receive it, in many portions of our field, to engage with greatly increased zeal and liberality in this special work than heretofore.

2d. Resolved, That, to this end a committee on Domestic Missions be constituted, consisting of Brethren J. E. Spilman, John H. Condit and B. M. Hobson, Ministers; and James Barbour, Charles Marshall and S. McKibbin, Elders. That this Committee be instructed to so present the interests of this cause before the churches, as to secure regular annual collections in its aid.

3d. That they be further instructed to secure a special fund upon which to employ from three to five Missionaries, who shall give their whole time to this work; and that they employ these men as rapidly as they can secure the money to sustain them.

## 4th. That the Committee have authority to appoint their own Treasurer.

5th. It is hereby further ordered, that each Minister belonging to our body, and each session of our vacant churches, take immediate steps to procure, as far as practicable, pledges of annual contributions from individual members of their respective congregations, to a fund for the purpose contemplated; and that they report at as early a day as practicable to the Committee on Missions.

R. F. CALDWELL, S. C.

## For the Western Presbyterian.

## REVIVAL.

The Presbyterian church at Perryville, Kentucky, has just enjoyed a most precious work of grace, as the result of which eighteen persons, nearly all in mature life, have been added, on a profession of their faith; and two by letter. Others are expected to join us at an early day. The Holy Spirit seemed to distill his influences upon the people, as the dew descends upon Hermon. There was no excitement, noise, or extravagance. The meeting evidently left a most salutary impression upon the world. We shall be greatly disappointed if others are not brought into the Church, as the result of this revival. The Church has been greatly encouraged and revived. Rev. J. T. Lapsley rendered us most valuable service, during nearly the whole of the occasion, which lasted about twenty-eight days.

Fraternally,  
T. H. C.

## SONGS IN THE NIGHT.

The stillness of night is a season peculiarly adapted to meditation on the goodness and love of our Heavenly Father, and for that intimate communion and fellowship which is the delightful privilege of every true, devout child of God.

The Christian will read with pleasure, and be able to testify from his own experience how true it is that "He giveth songs in the night"—the following meditations of Gethsemane when preparing to lie down to rest—He thus meditated: O thou great and ever-merciful God, let me never forget to thank Thee for this quiet couch of rest. It is in one sacred holy place; for here often my weary limbs have found the repose they needed. From this couch I have sent up to thee many secret sighs and earnest prayers. How often here, when sleep fled from my eyelids, have I rejoiced in thee in darkness! Here has thy mercy often surrounded me, and covered me, and I have lain safe under the shadow of thy wings. (Ps. xci. 1-11.) Around this, my bed have Thy holy angels kept watch, so that the roaring lion, which goeth about seeking whom he may devour, dared not even approach. I thank Thee and praise Thee, O my God, for these and all other benefits which Thou hast so freely bestowed on me. Ah! how many more deserving than I am, are lying on a wretched bed of straw, covered with filthy rags. What am I more than they that Thou shouldst bestow so many mercies upon me?

I acknowledge Thee and I praise Thee for Thy unmerited mercy, O my Father! O grant that while lying on this bed I may remember the grave, which will be my last bed, where my body shall rest till the morning of the resurrection? Who knows but that even in a few days I may be carried from the one bed to the other, from the couch down to the cold grave! I am a mortal man, and at any hour I am old enough to die. Well, O my God, if it pleases Thee that it should be so, let me at least once more present Thee my offering of praise in time, for all the temporal and spiritual mercies which Thou hast so abundantly bestowed upon me; and I pray Thee to pardon, for Christ's sake, all my sins of heart and life.

But if it is Thy gracious will to grant me a longer life, and to permit me to see the morning of another day, enable me, I pray Thee, to die unto myself and to the world, and to live to Thee alone! And O grant that neither death nor life may ever separate me from Thy love.

## WRITTEN PRAYER.

Those who incline to liturgical forms of worship can hardly feel a profound reverence for the forms of prayer adopted in the English church, when they understand the process of making them. An article in the Cornhill Magazine gives the following programme:

One archbishop is first ordered by the queen to prepare a prayer on a given subject; this done, he is required to submit it for approval to the lords of the Privy Council; these gentlemen, we are told, commonly make some alteration in it, sufficient at least to maintain their right to alter what they please. It has been said that a member of the Privy Council, many years ago, anxious to re-assure the minds of those who feared "such Puseyite nonsense as the independence of the church," remarked, "No one who had ever been present at a meeting of Privy Council, and seen the archbishop stand waiting while the lay members of the Council were reading and altering his prayer, would ever again talk about that." The prayer, after being duly operated on, is sent, as it were, bleeding from all its wounds, to the queen's printer, and is thence dispatched to the parochial clergy, who are ordered to read it aloud in their respective churches, and read it accordingly. Certainly it seems at first sight, strange, that having appointed an archbishop, and given him a subject for prayer, we yet cannot trust him to compose a fitting form without correction; and no doubt there are those who deem the ungodly creatures, and lax theologians to be found in the Privy Council wholly unfit either to suggest or criticize in such matters. But as yet our people prefer to be in bondage to the State rather than to the bishops, and we like, though indirectly, to have some say as to what we will pray for, and how we will do it.

NEVER despise counsels, from whatever quarter they may reach you. Remember that the pearl is keenly sought for, in spite of the rough shell which envelops it.

NEVER despise counsels, from whatever quarter they may reach you. Remember that the pearl is keenly sought for, in spite of the rough shell which envelops it.

## PRESENT DUTY.

There is much good sense and pertinency in the following items of advice for the present time, which we find in an exchange:

What is the great duty of the minister of God at such a season? To preach the plain, simple truth. It is no time then for profound logical disquisitions, or flights of poetical rhapsody! The plain, simple Gospel, that is what the soul wants; that is what it is thirsting for; that is what it is dying for. Hold forth Christ, and Christ alone! Hold forth the cross, and the cross alone! Wee unto the preacher who does not discern the signs of the times, and adapt his words accordingly!

And what is the great-duty of the people at such a period? Prayer—the most earnest, the most incessant, the most persevering prayer. It is the oil which keeps the fire burning; it is the hand which unseals the fountains of mercy, and causes the streams to flow down. As long as a people are faithful in prayer, I believe God's grace will continue to descend. Why should it be otherwise? God's ear never wearies in hearing; God's hand never tires in giving; but His people grow weary. They think they have as much as they expect; they stop praying, and consequently the channels of mercy are cut. Great is the responsibility at such a time with a minister, but fully as great is it with the people to whom he ministers.

HEAVEN.—A living divine says: "When I was a boy I thought of heaven as a great shining city with vast walls, and domes and spires, and with nobody in it except white tenuous angels who were strangers to me. By and by my little brother died, and I thought of a great city with walls, and domes, and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one that I knew in that time. Then another brother died, and there were two that I knew. Then my acquaintances began to die, and the flock continually grew. But it was not till I had sent one of my little children to his grandparent—God—that I began to think I had got a little in myself. A second went, a third went, a fourth went, and by that time I had so many acquaintances in heaven that I did not see any more walls, and domes, and spires. I began to think of the residents of the celestial city. And now there have so many of my acquaintances gone there, that it sometimes seems to me that I know more in heaven than I do on earth."

## A BRIEF ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS.

In presenting a summary of the Missionary operations of the Foreign Board for the year ending April 30th, 1866, a recognition of Jehovah's love and mercy is due, in permitting the Church to labour another year for the salvation of the perishing; for the displays of his favour to her different missions, and for the interest and sympathy awakened and sustained among not a few at home in the extension of the Redeemer's kingdom on the earth.

The number of missionaries and assistant missionaries sent out was nineteen, of whom seven were ministers, and one soon to be licensed. Two ordained missionaries, Messrs. Fullerton and Paul were stricken down at their posts by death—the one a long-tried and faithful worker in India, the other suddenly removed almost at the outset of his missionary career, and in the midst of growing successes, in Africa. Mrs. Happer, of Canton, was also called from her earthly and useful toils. Besides the losses of direct personal labour for the heathen, others have had to leave the field for a while to recruit their wasted energies, and gather new strength for their much loved service.

Three native brethren have been ordained to the gospel ministry in India and one in China, another has been licensed and several are soon to be.

Whilst no new fields have been occupied, none have been given up, and some have been strengthened. The different agencies in operation for bringing back this revolted world to the dominion of Christ have all been sustained. There have been amongst the Jews and the Indian tribes of this country, the Chinese in California; the Romanists in Brazil and the United States of Columbia; in China, Japan, Siam and India; in Liberia and Corisco in Africa; in Italy, France and Belgium. Leaving out Europe, where money only is sent to sustain the laborers employed, there are in connection with the Board seventy-five ministers, seven licentiates, four physicians and two hundred and thirty-two teachers, colporteurs, catechists, etc., including the wives of the missionaries—or in all, a force of 318. There are thirty-seven organized churches, with a membership of about 1,200, and with scarcely an exception, there have been important accessions to them. The press, as in former years, has poured out its treasures of saving health, and more than 25,000,000 pages of tracts and of the Word of God have been printed and largely scattered. The schools have been maintained with increasing efficiency, and in them have been gathered 7,000 youths, who have in one term or another, been yet absorbed into the doctrines of the gospel. This is a larger number than has ever before been reported, and embraces boarding and day scholars—boys and girls, from the primary department to the college.

The receipts of the Board from all sources have been \$207,526 65—the expenditures \$210,375 38, leaving a balance against the Treasury of \$2,847 73. This is a serious falling off when compared with the preceding year, but its receipts were then enlarged by the response of the Church to the special appeal of the Executive Committee for the unusually high rates of exchange. These rates, if lower, have yet absorbed about \$40,000, which are embraced in the expenditures of the current year—an amount not sufficiently taken into consideration by the friends of the cause. Retrenchment on the part of the Board or an enlarged liberality on the part of the Church must take place the coming year.

The missions are in a healthy state. God's smiles are resting upon them—a door wide and widening is before them—never were they more capable of making advances into the kingdom of darkness, or better prepared for decided action. Calls multiply for men and means. God has given ability to the Church to meet all such demands. Her wealth has increased, and to heretics "Awake, awake, O arm of the Lord," the Most High is saying, "Awake, awake, put on thy strength, O Jerusalem."

If then the past year is closed with thankfulness, the new year is entered upon in faith and hope, and in the anticipation of greater triumphs for the Lord.

The sermon for the Board was preached on the 6th inst., by Rev. Dr. Dickson, of Baltimore.

## DEACONS IN PRESBYTERIAN CHURCHES.

According to their Confession of Faith, Deacons ought to have the management of the temporalities belonging to Presbyterian congregations, and take special care of the poor who are in connection therewith, but there are at present at least twenty branches of the Presbyterian Church who have given the Deacons this place in their congregations, and it is only within the last few days that the State of New York has made legal provisions enabling Deacons to act alone as trustees of any Presbyterian congregation.

Forty-four years since an Act was passed by the Legislature of this State, by which the Ministers, Elders, and Deacons of any of their congregations were authorized to act as the trustees to hold and manage the property for such congregation. This Act, however, burdens the Ministers and Elders, and unreasonably obliges them to leave the Word of God and sacred tables. An Act has just been passed which legally enables the Deacons of any Reformed Presbyterian Church or congregation to act as the trustees thereof. The Act is as follows:

## AN ACT

RELATING TO REFORMED PRESBYTERIAN CHURCHES OR CONGREGATIONS.

Passed April 6th, 1866.  
The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. When any Reformed Presbyterian church or congregation shall, by resolution duly passed at the meeting of the church or congregation, determine that the Deacons of such church or congregation shall be the trustees for such church or congregation alone, then it shall be lawful for the Deacons of every such church or congregation now and hereafter to be established in this State to be trustees of such church or congregation: provided that they shall have been elected according to the rules, constitution and usages of the Reformed Presbyterian Church and are actively engaged in the exercise of their office in said church or congregation. And it shall be lawful for the trustees, if not already incorporated, to assemble together and proceed to incorporate themselves, in the mode prescribed in and by the Act entitled "An Act to provide for the incorporation of religious societies," passed April 5, 1813, and the Act entitled "An Act supplementary to the Act entitled 'An Act to provide for the incorporation of religious societies,' passed April 5, 1813," passed April 12, 1822. (N. Y. Obs.)

## PERIODICALS.

THE THEOLOGICAL ECLECTIC for April has been received. It contains an elaborate article on "The Theory of an Incarnation without a Fall." From the British and Foreign Evangelical Review. William Scott, 28 West Fourth Street, Cincinnati, Publisher. Price, \$1.50 a year.

HALL'S JOURNAL OF HEALTH for May, contains: Surprise Parties; Shams; Potatoes as Food; Health of New York; To Stop Coughing; Wanted Badly; Foul Odors; Preaching Easily; Domestic Cleanliness. W. W. Hall, M. D., Editor, 2 West 43d Street, New York. Terms, \$1.50 a year.

THE WESTERN PULPIT for May. A monthly Theological miscellany, under the supervision of Rev. Drs. Haven, Banister, Patterson, Everts and Elliott; representing the Congregationalist, Methodist, Baptist, and the New and Old School Presbyterian Churches. Published at Chicago, Ills. Term, \$1.25 to single subscribers; \$1.00 to clubs of ten or more. According to the title page, it is "devoted to the Purity and Power of the Ministry, and the Spiritual Improvement and Harmony of all Christian Believers."



These revivals have specially magnified and illustrated God's covenant mercy to his Church, in that the majority of their subjects are the baptized lambs, the children of parental vows, faith, and prayers."

**PRINCETON THEOLOGICAL SEMINARY.**—The closing exercises of the Princeton Seminary were held recently, when fifty-three young men passed an admirable examination and received diplomas, having completed their three years' course at this institution. This is one of the largest classes ever graduated at Princeton. The address to the graduating class was by Rev. Dr. Sprague, of Albany.

The Rev. J. W. Allen has received a unanimous call to the pastorate of the Presbyterian church in Lake City, Minn. His address is changed from Van Wert, Ohio, to Lake City, Minn.

**Presbyterian (South)**  
The Presbytery of Central Tennessee met at Georgetown the last of March. Rev. Mr. Overstreet and Ruling Elder R. Sansom introduced a resolution, "That this Presbytery now take the proper steps to return to the General Assembly of the United States of America." It was discussed at considerable length and the question on his adoption was taken by ayes and noes with the following result:

**AYES**—Overstreet, Sansom, 2.  
**NAYS**—Dickson, W. M. King, R. M. Loughridge, A. J. Loughridge, S. A. King, McMillen, 6.

**PRESBYTERY OF FAYETTEVILLE, NORTH CAROLINA.**—Rev. H. L. Singleton was received from the Presbytery of Baltimore, and was installed at his installation at Wilmington.

Rev. James Sinclair, after a full trial of charges and specifications, was found guilty, and deposed from the ministry, and excommunicated from the privileges of church membership.—*Cen. Presbyterian.*

The Index says: The third Presbyterian Church, Mobile, at present under the care of Rev. John H. Rice, reported to Presbytery a most commendable improvement and interest in the important matter of systematic benevolence. Their contributions, considering the number of communicants and the size of the congregation, will compare favorably with those of any other church in the South. They have adopted the plan of weekly collections.

**New School.**  
The Presbytery of New York has taken under its care a church organized among the Freedmen at Charleston, S. C., by the Rev. Ennals J. Adams, one of its members, and lately a missionary in Africa.

In Dr. Spear's church, Brooklyn, a remarkable revival is in progress, religious services having been continued from evening to evening for the last fortnight. A single meeting on Saturday morning continued from nine until one o'clock in the afternoon.

An extract from a business letter to the Editor of the *American Presbyterian* gives an encouraging account of a revival in the Fourth Church, Washington, D. C. The meeting commenced on the 22d of last October, more than six months ago, and every meeting is about as numerous as attended as ever, and highly interesting. More than one hundred have been added to the Church since last December, whilst the old members have been greatly refreshed and strengthened, for better service in the future. All the good which has resulted from our protracted service is not confined to our Church. Both ministers and laymen from abroad, who have visited our meetings, have caught the spirit, and carried it to their homes where it has resulted in the conversion of multitudes. One of our members visited Raleigh, N. C., on business; started a prayer-meeting, and a powerful revival followed which is still in progress. Thus we see the reciprocal benefits of a revival of religion. If Christians were as vigorous, earnest, and efficient in their efforts to carry out the practical duties of Gospel truth, as the men of the world are in their enterprises, why would not revivals be in constant progress?

**BUFFALO, N. Y.**—The revival in the Lafayette Street Church, Rev. Dr. Heacock's, has resulted in the conversion of over one hundred sinners.

**Congregational.**  
**REVIVALS.**—We are indebted to the *American Presbyterian* for the following:

Laymen have entered vigorously upon the work in Boston. We note that H. F. Durant, Esq., is laboring, for several consecutive evenings, in Rev. Dr. Adams' church; and his brother, Judge Smith, of California, who has recently given himself to the service of the Lord, is speaking in different places with great power. It is a cause for great rejoicing when such men "stand up for Jesus." At Portland, the revival interest has, of late, seemed to increase in some of the churches. On April 8th, twenty-two were received into the Free Street Church, and numerous conversions are reported in other churches. A careful estimate of the results thus far of the remarkable revival in Fitchburg, Mass., gives the number of conversions as at least four hundred, and new cases are continually occurring, although the number is manifestly smaller than a few weeks since. A quiet work of grace has been in progress in the Academy in Meriden, N. H., for several weeks, which has resulted in the hopeful conversion of some twenty-five or thirty of the students. It began with the week of prayer. An interesting work of grace has been in progress for several weeks at Wheaton College, Wheaton, Ill. From thirty to forty students have been converted. A marked effect is traced to a missionary meeting, at which were present, Rev. Dr. Humphrey, Western agent of the American Board, Rev. Mr. Bissell, of India, and Rev. Mr. Richardson of Turkey, and it is believed that some were led to consecrate themselves to the work of Missions. The church in Jackson, Michigan, is being blessed with a powerful revival. Thirty-four persons have already been examined for admission to the church, and as many more are ready for admission at the next communion. At Union Grove, Wisconsin, at the last communion, twenty-one persons united with the church. Dogaigie, in the same State, is also enjoying a precious revival; forty conversions are reported, and thirty-one recent additions to the church. The church at Waterloo, Iowa, has for several weeks been experiencing a spiritual refreshing. It is thought that over two hundred are hopefully converted; many of them business men. At Grinnell, Chester, Toledo, and Newton, Iowa, we also hear of precious revivals. At Dover, Union and Danby, Ill., large numbers of conversions are reported. At Omaha,

Nebraska, forty converts are reported, twenty of whom are soldiers stationed there.

**Methodist.**  
**METHODIST GENERAL CONFERENCE.**—The Conference at its recent session extended the pastorate to four years. An appropriation of \$27,000 was made for the support of the Missouri and St. Louis Conferences were granted the privilege to divide. The revision of the discipline has been very extensive.

The report of the committee on education recommended that an institute for the education of young ministers be established, and also the establishment of Biblical schools in connection with colleges already in working order. No one shall be admitted into conference without a certificate from the examining committee.

The next General Conference will be held at Memphis, Tenn., on the first Wednesday in May, 1870.  
Rev. T. H. PEARNE reports 1,600 conversions in the Knoxville District, Tennessee. Sixty-five have united with the M. E. Church in Omaha, Nebraska; 109 in Tuscarora, East Tennessee; 35 on Crescent Circuit, Troy Conference; 45 in Jackson Street, St. Paul, Minn.; 60 in Lyons, N. Y.; 100 in West Hurley. From 200 to 300 have been converted in Hudson, N. Y.—*Zion's Herald.*

**BISHOP ANDREW**, of the Episcopal Methodist Church South, has retired from the Episcopacy. He is over seventy years of age.

#### GENERAL INTELLIGENCE.

**GOODS NEWS FROM BOSTON.**—The following is from a letter in the *Presbyterian*: "The revival interest here continues to increase, and conversions among our city and suburban congregations may be safely counted by hundreds. Preaching has taken its place in producing these results; but the prime instrumentalities which God has been pleased to use, have been prayer and personal efforts on the part of Christians. From the Week of Prayer revivals in many of our churches dated. Among the Congregational churches the solemn, simultaneous services of public prayer were followed by manifestly happy results. The example has been followed by other churches in the commonwealth, and from every direction the most cheering tidings arrive."

More than half of the inmates of our Penitentiary Female Reformatory, Rutland street, have been hopelessly converted. The city missionaries report deeply interesting cases of conversion. These are the results of the monthly maternal meetings, and a good number of children and parents have been brought to the Saviour by means of these meetings.

**VIRGINIA.**—At Petersburg, on Monday night, the 30th ult., two churches belonging to the colored people were set on fire and consumed, and during the conflagration another was discovered on fire, but in time saved by the fire department. The event has caused much excitement in the community. The Index says: "From every quarter and from all classes we have heard an unbroken comment of regret and indignation that there could have been found within the limits of Petersburg one heart so prodigally and abandoned as to inflict this outrage on our colored people, and here is a disposition equally widespread to take every possible means to hunt down the author or authors of the crime. If the guilty parties imagine that they would find the faintest shadow of approval of their villany in the sympathy of this community, they have been woefully deceived. In no part of Virginia, or of the South, does a better feeling exist between the whites and blacks."

**PRESBYTERY OF THE POTOMAC.**—Or the part of adhering to the Northern Assembly, adopted the following resolution: *Resolved*, That it is the judgment of this Presbytery that the purity and peace of our Church will be best preserved by discouraging all attempts to reverse the past actions of the Assembly as respects the General Government and the Church in the Southern States; and that the commissioners from the Presbytery be instructed to vote against all measures tending to agitate these subjects anew, and, if introduced, to vote against any repeal of past actions, or additions of new measures on these subjects.

**RE-UNION.**—At a late meeting, the following resolution, proposed by Rev. Dr. Hatfield, was adopted:

"The Third Presbytery of New York, in session April 3d, 1866, respectfully represent to the General Assembly, that in their judgment the best way to promote the good providence of God, when some definite action should be taken by the General Assembly looking toward a re-union of the two branches of the Presbyterian Church in the United States of America; and that it is desirable that a large and competent committee should be appointed to act conjointly with a similar committee to be appointed by the General Assembly of the other branch, to take into consideration all the interests involved in such re-union, and report to the next General Assembly."

English papers announce the recent death of the poet Keble, author of the "Christian Year," a book it is said, which has passed through eighty editions since its publication in 1827. He was about 79 years of age.

The death of Dr. Griffin, of the Church of England, Bishop of Limerick, is also announced. He was consecrated in 1853.

An English correspondent of the *Independent*, having suggested the probability that Mr. Spurgeon was about to become the founder of a sect, the following remarks, the latter replies: "There is no word in the world so hateful to our hearts as the word Spurgeonism, and no thought further from our soul than that of forming a new sect. Our cause has been, and we hope ever will be, an independent one; but to charge us with separating from the general organization of the religious world, and even the Baptist denomination, is to perpetrate an unfounded libel. We preach no new gospel, we desire no new objects, and follow them in no novel spirit. We love Christ better than a sect, and truth better than a party, and so far are not denominational; but we are in open communion with the Baptists for the very reason that we cannot endure isolation."

The London Examiner remarks that "Sir Morton Peto found, when he began to write a paper on America for the Statistical Society, that his visit in 1865 placed him in possession of information enough to fill a volume. His book is an account not of political opinion, but of national resources, very statistical, and well calculated to bring England closer to America in good acquaintance and cordiality of feeling."

The largest distillery on the continent was opened recently at Louisville, under the name of the Kentucky Bourbon Company. It is owned by New York, Boston and Louisville capitalists, and has capacity for distilling over a million gallons of whisky per year, besides grinding an extensive quantity of wheat.

The President has approved the bill authorizing the transfer of a gunboat to the Government of the Republic of Liberia, which is to pay for the same, also, the resolution protesting against pardons for foreign criminals of persons convicted of infamous crimes on condition of emigration to the United States.

Congratulatory messages have passed over the newly constructed telegraph between Washington and Vancouver's island in the Pacific. The Governor of the Island sent greeting on the 24th inst., to President Johnson, and the latter, two days after, returned a cordial response.

The citizens of South Danvers, Massachusetts, have initiated measures for welcoming home George Peabody, who is a native of the town. A committee was chosen to meet Mr. Peabody on his arrival at New York, and another committee of twenty-five were selected to complete and arrange the home reception programme.

**THE REBEL DEBT.—BRITISH HOLDERS.**—The President sent a message to the House to day enclosing a letter from Secretary Seward giving the result of his examination of the various propositions from the British holders of the rebel debt or common loan for an adjustment to the satisfaction of the United States. The Secretary says that none of them are entitled to consideration.

**EXTRAORDINARY ACTIVITY IN THE DISPOSAL OF PUBLIC LANDS IN MISSOURI.**—Additional returns just received at the General Land office show that by cash land sales, homestead actual settlements, and agricultural college strip selections, 88,497 acres of public land were disposed of during the month of March at the branch office in Brownsville, Missouri.

#### SECULAR INTELLIGENCE.

**THE INDICTMENT AGAINST JEFF. DAVIS.**—The indictment found last week, at Norfolk, against Jeff. Davis, recites that he did, on the 15th day of June, 1864, in the city of Richmond, with force and arms, unlawfully, falsely, maliciously and traitorously compose, imagine and intend to raise, levy, and carry on war, insurrection and rebellion against the United States, and, in order to fulfill and carry into effect his said traitorous designs, he and a great multitude of persons, whose names at present are unknown, armed and arraigned in a warlike manner, did falsely and traitorously assemble and gather themselves together against the United States, and did, in a warlike, hostile and traitorous manner, array and dispose themselves against the said United States of America, contrary to the duty of allegiance of fidelity of said Jefferson Davis, and against the Constitution, peace, dignity and Government of the said United States, and against the form of the statute of the United States in such cases provided.

**THE COST OF SECESSION TO THE SOUTH.**—Robert Tyler, Esq., publishes in the *Montgomery (Ala.) Mail* a letter in which he estimates the loss, as follows:

By Emancipation	1,700,000,000
Expenses of the war	600,000,000
Destruction of private property	700,000,000
Additional Federal Taxation	500,000,000
<b>Total</b>	<b>3,500,000,000</b>

"Do not these figures present a terrible array, without magnifying them in the least? In the whole history of war such an immense loss has never been so suddenly and completely suffered by a country containing not more than six millions of people, responsible for government and property. Indeed, I can recall no instance in any history where a country of the largest wealth and population has been subjected to so tremendous a shock. Never has it happened before, I believe, in the world's annals that any people have been required to submit, between the rising and going down of the sun, to the utter extinction of seventeen hundred millions of property, and to the violent extirpation at the same moment of an ancient institution, reaching the hearths and hearts and comforts, and the social and political interest of almost every inhabitant of the land, and I trust it will not be vain-glories to assert in this connection, that no people in any country have ever waged war more heroically for real, or supposed rights, or have manifested more patience, fortitude, and wisdom, under extreme reverses, than the people of the Southern States have done."

**JENNY LIND.**—Who does not love to hear from the Queen of Song as from a personal friend? A writer in the *Independent* heard her in England long since:

The occasion of her reappearance before the public was one of a peculiarly interesting character. There is now in this country a young blind musician, named Herr Labor. He is pianist to the King of Hanover, who is also blind, and naturally takes a personal interest in the sightless youth, upon whom Nature—in accordance with the law of compensation—has bestowed the priceless gift of melody. Jenny Lind's genius is only equalled by her goodness of heart; and it was, therefore, far from surprising that he should take Herr Labor by the hand, and offer to sing for him at one of his concerts. She sang, and that, too, divinely—not a note jarred upon the ear. Whatever ravages time may have inflicted upon her voice, they were on this occasion entirely forgotten, and she called forth the same shouts of applause—the same involuntary murmurs of sympathy as those which greeted her ears when fame first brought the world to her feet. She looks somewhat worn and old; but her face wears the old smile, and lighted up as she recognizes the countenances of her friends. She loves your country well, as many Americans can testify who have enjoyed the hospitality of her excellent husband and herself.

**PLAN OF RECONSTRUCTION.**—The Reconstruction Committee have drafted a plan, and determined to make it public. It is in form of a constitutional amendment, and is in effect, as follows:

First. No distinction on account of race or color in civil rights.

Second. Representation to be founded on population, excluding all males above twenty-one years of age, in the States where they are allowed to vote.

Third. All persons who participated in the rebellion to be disfranchised until after 1870, so far as voting for federal officers is concerned.

Fourth. Repudiation of the rebel debt.

Fifth. The power of Congress to enforce these demands is declared.

The foregoing amendment, when ratified by the Southern States, is to define the conditions of representation in Congress.

**TRIAL OF JEFF. DAVIS.**—The Grand Jury of the United States Circuit Court in session at Norfolk, Va., on the 10th inst., brought in a true bill against Jefferson Davis for treason, and adjourned until the first Tuesday in June to meet in Richmond. Every preparation is being made for the event at that time. It is now understood that Chief Justice Chase will preside, and Attorney-General Speed will prosecute, assisted by Judge Clifford, of Massachusetts, and Wm. R. Eavis, of New York, as counsel on the part of the prosecution.

**MR. CYRUS W. FIELD** returned from England last week, in the Persia, after having launched another great expedition to lay the Atlantic Telegraph cable. This is his thirty-sixth voyage across the ocean on this enterprise, to which he has devoted the last twelve years of his life. Such indomitable perseverance deserves success, and we trust will command it. All preparations are now going forward with the greatest rapidity. They are manufacturing over a hundred miles of cable a week. Mr. Field remains here but six weeks and returns to England to join the Great Eastern, which is expected to sail the last of June.

**ESTIMATES ABOUT THE COTTON.**—In view of the general anxiety to procure estimates of the probable cotton crops of 1866, some of the principal Southern journals have collected statistics of the expected yield, which we give in the following. The *Columbian* (Ga.) Sun estimates that the crop will yield from 1,200,000 to 1,500,000 bales. The *New Orleans Times* thinks it will be 1,500,000 bales. De Bow's Review, the editor of which has recently made an extensive tour through the United States, also estimates the crop at 1,500,000 bales. The chief cotton factors in New Orleans estimate it at from 1,500,000 to 1,800,000 bales. On the other hand, various letters received by the Secretary of Treasury from the Southern planters announce that the crop will barely reach 1,000,000 bales.

We cannot see how it will be possible for the forthcoming crop to fall below 3,000,000 bales, and should not be surprised if it should reach 4,000,000.

We have come to these conclusions with regret, for we believe that no greater calamity could befall the South than a 3,000,000 bales crop of cotton, carrying the price down, as it will be sure to do, below the actual cost, at present high prices, of raising it.—*Mobile Nationalist.*

**GOOD ANSWER TO A FOOLISH QUESTION.**—But six eleven States are represented to day, Virginia, South Carolina, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee, are without a single vote in the Congress of the nation. Why is that?—*Hay's Speech.*  
Within the memory of a few old child eleven States refused to be represented by Congress, and their Representatives voluntarily withdrew from it. Why was that? If Hanna can answer this question correctly, he will have the answer to two.—*Ky. Central Gazette.*

**ATLANTA IMPROVEMENTS.**—The Atlanta Bulletin says that the store-house accommodations of that city are now about equal to what they were before the war, and yet there is a continued demand for houses. There are now sixteen stores in course of erection, most of them first-class, within a space of four squares.

More than twice as many ships have arrived at Boston from foreign ports since the commencement of this year during a similar length of time last year. Most of the vessels have been from Great Britain, and they all come richly laden with goods.

The President has pardoned the rebel General Bradley Johnson, under the thirteenth exception of the amnesty proclamation. Also A. R. Marrier, of Alabama, and G. M. Jessie, of Kentucky.

The new penal code of Alabama goes into operation on the 1st of June. It punishes the stealing of horses and mules with death.

Information has been received of the safe arrival of Dr. Livingstone at Zanzibar. He was about to proceed on his intended exploration of Central Africa.

There were 13,681,264 passengers carried by the railroads leading out of Boston last year.

#### Foreign News.

The English reform bill passed the House of Commons by a majority of five. The vote stood 318 to 313. The papers generally regard the second reading of the bill as the reform bill as in reality a defeat of the Government, being a victory only in name. There are various speculations as to the course the Ministers will adopt.

The latest advices from Queenstown state that the British Ministry will not resign in consequence of the small majority on the reform bill.

Contrary to the rather general expectation, the British Ministry regard the close vote on the reform bill as equivalent to a defeat. Gladstone announced in the House of Commons that the franchise bill would be pressed, but that the bill for the redistribution of seats would be introduced on the 7th, so that both might be considered together.

The liberal papers rejoice that the issues are now plain, and that liberal members must now face the pure and simple question without the protection of an evasive movement.

The Jamaica Commissioners have arrived home. Nothing official is published as to their report, but the Times anticipates that it will justify the declaration of martial law. The Times censures the subsequent proceedings.

Police-constable Boon was shot dead in Dublin by the Fenians.

In our last issue we stated that the prospect was favorable for a settlement of the troubles between Prussia and Austria. Both Governments it is true, are very aggressive designs, but both are represented as vigorously preparing for war.

A Berlin telegram says the reply of the Austrian Government to the 26th states that Austria will withdraw to the interior the troops now defending the Prussian frontier, but will at the same time continue the armies against Italy.

The *Kuon-tong* on the frontier are said to have advanced to Austrian territory! The reply, dated the 29th, has been sent to the Prussian Ambassador at Vienna, stating that Prussia will not agree to the Vienna Cabinet's proposals in reference to Italians. It lays special stress on conditions of interests of Prussia and Italy, and gives an evasive answer to Austria's proposal for disarmament.

No immediate rupture between Austria and Prussia, however, expected as Austria will submit her proposals to the federal diet, but affairs continue critical.

Napoleon continued at the Council on the 30th, to consider the Austrian proposition that Austria and Italy should simultaneously disarm.

One rumor says that it was determined at the meeting to prevent Italy from taking the aggressive, and to insist on peace. In a circular dispatch to the Italian departments, General La Mura states at the moment when the disarmament of Austria and Prussia was expected, Italy saw herself directly menaced by Austria, who increased her armaments and gave them an overtly hostile character towards us. It therefore became essential to the security of the kingdom that both land and sea forces be increased without delay.

In taking the military measures for the defense of the kingdom the Government has only acted in accordance with the state of things created by Austria.

The Italian Parliament promptly voted authority to the Government to raise means for the defense of the country. A popular meeting has been held at Naples in favor of Government armaments; and universal enthusiasm is represented as existing throughout Italy, in view of the probability of war with Austria.

The Italian Government has called out 150,000 men.

The Florence correspondent of the Times says there can be no doubt that the Italian Government desires war as the only means of extrication from an exceedingly false and difficult situation.

#### MARRIED:

By Rev. Hogue, May 9th, 1866, Mr. JOHN J. GARDNER and Mrs. ELIZABETH MORGAN, all of Marion County, Kentucky.  
At the residence of J. Gibson, Taylor, on the 9th inst., by Rev. W. L. Hogue, Henry C. HERR and MILDRED C. TAYLOR, all of Daviess Co., Ky.

#### DIED:

Dr. Benedict Spalding was born Oct. 22, 1805, and died in Lebanon, Ky., May 3d, 1866, after a most painful illness of only three days. His death, most probably, was caused by the rupture of a blood vessel.

Dr. S. was a most excellent physician, and gave the whole of his professional life to this community, which in every respect sustained a most serious loss by his death.

It is impossible in a short notice to convey a true impression of his character. He was a man of great firmness and decision of purpose combined with the utmost modesty and gentleness of spirit. He was universally esteemed and beloved, yet he never sought applause, or courted public favor. He only sought to merit the good will of others; and they, without one dissenting voice, awarded it to him. All the most powerful agencies in nature, as light, heat, gravitation, &c., are silent influences; so there was an indescribable power in the quiet, consistent life of our deceased friend. The simple lesson taught by his exemplary life, we think, was this: the way to do good, is to be good—the way to gain the world's applause, is to deserve it.

Dr. Spalding was a member of the Roman Catholic Church, and we believe a sincere, devoted Christian. He did not adhere strictly to the letter of the church. He was evidently taught of God to see that true piety did not reside in outward forms and ceremonies, but was inward and spiritual. He believed that the priest could advise with or pray for him, but could do nothing more. He read his wife's bible habitually, and with much delight and profit. He was often heard in secret earnest prayer. Here was one of God's hidden ones. He expressed his firm faith in Christ as his only Saviour—when some one held up before him the crucifix, he looked at it and exclaimed: "Christ died for me, and for all sinners," and a bright smile lighted up his whole countenance. After adjuring all his affairs and commending his family to God, he took his dear wife, and with all his remaining strength pressed her to his heart and said, "help me now in prayer," and without a groan sweetly fell asleep in Christ. T. H. C.

#### THE MARKETS.

(Wholesale Prices)		LOUISVILLE, May 15.	
DAY GOODS.			
Brown Sheetings and Shirtings	17 1/2	30	
Bleached do do	22 1/2	1 20	
Tickings	32 1/2	65	
Stripes	26 1/2	42	
Denims	35 1/2	55	
Cambries	17 1/2	21	
Ginghams	23 1/2	25	
Prints	14 1/2	19	
Spool Cotton, per doz.	12 1/2	10	
Baltimore Skirts, per doz.	22 1/2	67 1/2	
Canton Flannel	25 1/2	52 1/2	
Kentucky Jeans	30 1/2	90	
GROCERIES.			
Candles—Star 17 1/2 to 18 1/2	14 1/2	17	
Choco.	13 1/2	25	
Cotton Yarn, per doz.	22 1/2	30	
Flax Seed, per bu.	2 1/2	30	
Peas, dried, qrs.	14 1/2	15	
Do unpeeled, hfs.	13 1/2	14	
Apples, per bbl.	7 1/2	11 1/2	
Molasses, per gal.	57 1/2	1 25	
Sorghum do	45 1/2	65	
Rice	10 1/2	12	
Sugar	12 1/2	17	
Teas	1 1/2	25	
Coffee—Rio 22 to 27 1/2; Java	38 1/2	40	



## Children's Department.

## THE CHILDREN'S CHURCH.

How It Grew—three hundred Years Ago.

How would you feel if you knew that your parents were in danger of losing their lives for trying to make you Christian children?

Three hundred and forty-seven years ago a few humble families lived close together in Coventry, in England. They were poor but honest people; four of them were shoemakers, one a glove maker, one a dealer in stockings, and one a widow named Smith. They were better friends to each other than most of the townspeople, for they were bound together in the love of Christ their Saviour. They had learned that they could pray to their Father in heaven, and their sins be forgiven for Jesus' sake. They no longer paid money to the priests to get forgiveness, and they taught their little ones the same blessed way they had found. The priests were angry that even women and children had got hold of this "nonsense"—as they called it, or that any one except themselves dared to give instruction in religion.

Then came a day, Ash-Wednesday, which was called a *holy-day*, in the Romish church, when the Bishop sent to Coventry and arrested these good people. The fathers and widow Smith were taken six miles away to be tried, the children were taken to a convent and brought before the priests. Frightened at the sight of so many strange men who asked such strange questions, they confessed that they had been taught to say the Lord's prayer, and the Ten Commandments. The chief one among the men then said to them, "Unless you wish to be burnt as your parents will be, I forbid you to have anything to do with them in English." They were willing for people to say prayers in Latin, which they could not understand; but they knew that if the common people understood the plain truths of religion the priests and officers of the Romish church would lose all their wealth and power. Soon after this, all the Christian men of Coventry were condemned, to be burnt as *heretics*—as they called them. The only one who was tried and spared from death was the widow Smith. She started to go back to Coventry, to the band of terrified children so soon to be orphans. It was night—dark and dismal; one of the officers said he would go with her to her house. He offered her his arm, and led her through the close, narrow streets of the town. Suddenly, something rustled against his arm—"What have you got there?" said he. He roughly caught hold of her, and putting his hand up her sleeve, pulled out a piece of parchment. Getting near a low window where a light shone out from a lamp within, he saw that it was the Lord's prayer, and the Ten Commandments written in English. "Ho! ho!" said he, "as good now as another time." He seized the arm where the precious gospel had been hidden a few moments before, and dragged her on to the house of the Bishop. Her name was quickly added to the list of Coventry martyrs. On the fourth day of April, six good fathers and one widowed mother were taken to an open field called Little Park, and burned alive. What was their crime? Not thieves nor murderers, but they had taught their children the Word of God, and so loved his truth they were willing to die—even in the flames.

And what became of the children? History does not tell us, but we know that they were safe. We are sure that "Our Father in heaven" their loving Father, watched over them with a tender, pitying, loving care. Remember, this was before the people had the printed Bible. Some families, many of them, more than were found out, had what was kept as a hidden treasure—a piece of parchment with perhaps a few chapters from one of the Gospels written upon it. Some had the story of Jesus' life and death; some a part of the Epistles. But those who really learned to love it were anxious to share the good news with their friends; to tell them of the wonderful book which gave a sure way to a never-ending life of happiness, after these days of fear and sorrow had ended in death.

There was a man named Scrivener, who had been a sort of preacher among the cottages of the people, for many miles around his home. He had been warned to be silent, that he would suffer imprisonment, and perhaps death. But the love of Christ so burned in his heart, that he feared not the flame that would soon go out, and release his spirit to be with Jesus forever. He still told the glad tidings as he had opportunity. He was seized by the officers and taken to the market place. He was fastened to a stake, and piles of wood and straw placed around him. Then the wretched men who were wicked enough to do so cruel a thing, brought his own little children there, and placing a blazing torch in their little hands, held them up to the straw to light the fire around their father's body. And so they silenced the lips that had loved to speak the name of Jesus. But did the work of God go out in the fires they kindled? Yes, it went out into all the earth. The light of these martyr fires was the brightest shining earthly light, that ever fell on the pages of Truth. But why tell about such dreadful things? If we give you a *true history* of the Children's Church, as we wish to do, we must show you exactly how it grew from time to time. We have, in-

deed, come now to sorrowful scenes in its story. But, you think, to burn the fathers and the mothers was a strange way to make it grow. "The blood of the Martyrs is the seed of the church." When the fathers and mothers suffered death, and desolate orphans shrieked and cried by the smoking piles, "the Children's Church" was growing. Those children knew the worth of the gospel; they saw it had cost precious lives. As long as they lived by the memory of these funeral fires, they could look up to heaven, and in the depths of their hearts could say, "Our Father, who art in heaven; Hallowed be Thy name. Thy will be done."

## HOW THE STREET-SWEEPER BECAME A MINISTER.

"A penny, ma'am?" said a pale-faced, blue-eyed, thin-clad little boy to a lady, as she was crossing one of the streets down town, some years ago. Taking out her purse, she gave the little street-sweeper a half-dime, and passed on. In her haste she dropped her purse, which the little boy picked up, and was in the act of following the lady to return it, when he was surrounded by several others who, like himself, were engaged in sweeping the crossings. "How much is it in?" "What will you do with it?" were some of the questions put to him. "I am going to give it to the lady," was his noble answer. "What a fool!" shouted the others. "Catch us so green as that!" "No, no, come!" says the biggest of them, "we will have a good time." "No, I won't," and, breaking from them, the little fellow started off in the direction the lady had gone. After running several blocks, and making several mistakes, he found the lady, and taking off his top cap, he handed her the purse. Surprised, not till then discovering her loss, she asked him where he got it. The little boy told his story. The lady, interested in him, asked his name; "Robert M." "And where he lived: 'I live nowhere.' " "Why, have you no father—no mother?" "No, ma'am; my father died when I was a child, and my mother was buried some months ago," and passing his coat sleeve across his eyes, he wiped away the tears that were beginning to flow. "I sweep the crossings, and do what little I can, to buy bread; then at night I sleep in a wagon, or on some step." "Are you not afraid, little boy?" "Sometimes; but mother told me before she died that if I would pray every day to God, and read his book"—taking a well-worn Testament from the breast of his jacket—"that God would send some one to care for me."

This was enough for the kind-hearted woman. She had lost a boy—her only boy—some short time ago, just about the age of the little street-sweeper. So, following him off into one of the back streets, where the boy said his mother had lived, she had his statement confirmed; and, taking the little fellow to her own beautiful home, she cared for him as if he were her own child. He was sent to school, and finding his desire was to be a preacher, he was sent to college, and last spring he became a minister, and is now preaching the gospel.

Little children, do you think Robert ever regretted returning the purse, or his daily prayer to God and reading the Bible?

## ONLY A MINUTE.

Little Paul Grey did not properly value the moments of time as they rolled on. He had a habit of saying, "Yes, in a minute," when asked to do anything; but I doubt if he ever remembered when the minute was up; it would slide on insensibly until many others were added to it. "Now, my son," said Mr. Grey one morning, "there is a small parcel; it is of great importance to me to get it into this mail for the steamer of to-day; mind, now, that you do not stop anywhere, not even for a moment; a moment's delay might cost me a thousand dollars."

"O papa! you may trust me; I will have it there in time." And for once in his life Paul started without an instant's hesitation. "A minute!" he thought, as he passed a clock in a tower with its black face and yellow hands; "there is plenty of time; I don't know why father should have been in such a hurry about it. I wonder what's going on here," and by the time Paul arrived at the point where workmen were engaged in tearing down an old building, he so far forgot his promise as to stop and watch the progress of the work.

He started suddenly, as the sound of a clock brought to mind the parcel for the mail. He darted onward, not heeding or hearing the cry, "Clear the way!" Only a minute, and poor Paul Grey lay under a mass of brick and mortar. If he had kept his promise to his father, if he had known the value of a minute of time, he would not have gone through life lame, and suffering from the loss of a foot hopelessly crushed in the falling building.

We never know what joy or sorrow a moment may bring us; then how careful we should be that no one of them be lost. "I'll not disobey my mother for any of you."

## A True Incident.

Several boys were playing ball. In the midst of their sport the clouds gathered over their heads, and the rain began to fall. Freddie S., stopped and said, "Boys, I must go home; mother said I must not be out in the rain."

"Your mother! Fudge! The rain won't hurt you any more than it will us," said two or three voices at once.

Freddie turned upon them with a look of pity, and the courage of a hero, and replied, "I'll not disobey my mother for any of you."

I knew the boys to whom this remark was made, and that it took courage to face them in that way; but it was promptly and manfully done. He did not stop to consider whether he would be laughed at; he knew that he was right, and that was the governing thought in his mind. Few mothers ask anything unreasonable of their boys, and yet how unreasonable multitudes of them are toward their mothers. Many a man has carried, all his days, a conscience that has smitten him by day and by night, for wrongs committed in his boyhood against his best earthly friend. It seems as though such things stand out in the memory more prominently than any other acts. Man-

hood mourns such errors, and weeps bitter tears over them. He who commanded, "Honor thy father and thy mother," knew well the human heart, and gave us that command to be remembered, and often repeated by us. Boys, learn to say, with Freddie, "I'll not disobey my mother for any of you."—S. S. Times.

## TO THE BABY.

Funny thing a baby is;  
Curious little creature;  
Funny is its little phiz;  
Comical every feature.

Helpless thing a baby is;  
Tiny hands uplifting  
O'er the troubled tide of life  
Into which 'tis drifting.

Mystery a baby is—  
Meries of heaven.  
Still must hover in the soul  
Such a short time given.

Solemn thing a baby is,  
Since it must inherit  
All the loss and gain of life,  
All the sin and merit.

Funny, helpless, merry, sad—  
Let me tell you, Freddie,  
Half the good and sweet of life  
Is the getting ready.

Yours the sunshine—take it all  
While you're weak and tiny,  
By-and-by the days that come  
May not be so shiny.

—Examiner and Chronicle.

## House, Farm, Garden.

**ABOUT WHITEWASHING.**—The time for cleaning and fixing up has come, and one of the most important items is white-washing. We often wonder that people do not do more at this. How much neater and more cheerful a whole place looks, if a few hours are spent in whitening the fences, out-houses, etc. It changes the whole appearance of the homestead. One day's work thus expended will often make a place twice as attractive and add hundreds of dollars to its saleable valuation. White-washing a cellar with lime not only makes it lighter and neater, but more healthful also. For cellars a simple mixture of fresh slacked lime is best. For house-rooms, the common "Paris White," to be bought cheaply, is very good. We take for each two pounds of whitening, an ounce of the best white or transparent glue, cover it over with cold water every night, and in the morning simmer it carefully without scorching, until dissolved.

The Paris White is then put in hot water and the dissolved glue stirred in, with water enough to fit it for applying to the walls and ceilings. Where common fresh slacked lime is used, some recommend adding to each pint of boiled linseed oil, stirred in well while the mixture is hot. This is recommended for an outdoor and indoor wash. For an out-door whitewash we have used the following with much satisfaction: Take a tub, put in a peck of lime and plenty of water to slack it. When hot with slacking, stir in thoroughly about half a pound of tallow or other grease, and mix it well in. Then add hot water enough for use. The compound will withstand rain for years.—*Agriculturist*.

## Hints on Cooking.

**QUEEN OF PUDDINGS.**—A new pudding with this name, recently furnished to the *Agriculturist* Household, by Mrs. William Marchione, of Buffalo, N. Y., has been tried with very satisfactory results. In one quart of sweet milk, put one pint of fine bread crumbs, butter the size of an egg, the well-beaten yolks of five eggs; sweeten and flavor as for custard; mix the whole well together. While the above is baking, beat the whites of five eggs to a stiff froth, and add a teaspoonful of powdered sugar; pour it over the hot pudding when cooked, return it to the oven and bake to a delicate brown. We like the above without addition, but some prefer a layer of jelly or canned peaches, or other fruit, over the pudding before the frosting is added. No sauce is needed. It is not only delicious, but light and digestible.

**NICE GINGERBREAD.**—The following directions are furnished to the *Agriculturist* by one who knows to be a good housekeeper—who has a healthy family as evidence of good cooking—with the remark that "they make a gingerbread equal to the best article from the professional bakers." To 2 teaspoonfuls of molasses, and 20 tablespoonfuls of melted lard, are added 7 teaspoonfuls of soda dissolved in 8 tablespoonfuls of boiling water, 2 teaspoonfuls of crushed alum dissolved in 3 tablespoonfuls of boiling water, 1 tablespoonful of ginger, and a little salt if the lard is fresh; the whole well stirred together. Then 4 teaspoonfuls of cream of tartar are mixed thoroughly with a pint or so of flour, and stirred in quickly with enough more flour added to make a dough as soft as it can be conveniently rolled. Bake in a quick oven. Some may object to the alum, but a teaspoonful or two in a large milk-panful of cakes is but a homeopathic dose at most, and no more "mineral" than the salt used in all food. It gives the gingerbread the peculiar lightness of that made by bakers. Those who chew alum must buy nothing at bake shops.

**CORN PUDDING.**—Cheap but good. 1 quart of milk to 4 tablespoonfuls of meal. Boil the milk, stir in a little molasses and ginger into the meal, and stir the boiling milk into the meal, and let it get perfectly cold. Bake an hour and a half. This is an excellent pudding, but the directions must be exactly followed.

**THE JUSTICE'S PUDDING.**—2 quarts of bread cut thin; 1 quart of milk; poured boiling on the bread; let soak an hour or two; add 1 quart of stoned raisins; 1 teaspoonful of sirup. Boil four hours in a box or bag, and serve with cold sauce.

**MINCE PIE WITHOUT MEAT.**—Prepare the pie-crust and apples the usual way; when seasoned and in the pie pans, fill the top of the apples with custard, prepared the same as for custard pie. Then put on the top crust and bake. It is a good imitation and preferable to mince pie.

**STALE BREAD FRITTERS.**—Cut stale bread in thick slices and put to soak for several hours in cold sweet milk. Then fry it in sweet lard, or butter the slices and fry them, and eat with sugar or molasses, or a sweet sauce. To make it more delicate, remove the hard crust before frying.

**BOILED PARSNIPS.**—Parsnips are cooked as carrots, but they do not require as much boiling and are sometimes served differently, being sliced lengthwise, dressed with butter, and pepper, or massed with a little cream, some butter, and seasoned with pepper and salt. They are excellent fried, also made into a stew with pork and potatoes.

MANY have puzzled themselves about the origin of evil; I observe there is evil, and that there is a way to escape it, and with this I begin and end.

SAINTS are not so much afraid of suffering as they are of sinning; in suffering the offense is done to God.

## Selections.

## PROFIT AND LOSS.

Two young men were conversing in a stage coach, about their profits in trade. They talked very earnestly until twilight had crept into night. A gentleman who had listened very patiently to their conversation, when he observed it had begun to slacken, and drowsiness was coming upon them, thus addressed them:

"Young gentlemen, I am gratified to observe how thoroughly you have given yourselves to your work. And, as I perceive you both to be skillful in arithmetic, I have a sum which baffles me, and I am desirous to propose it to you. You may sleep upon it, and in the morning I will expect the answer."

They replied they should be happy to hear it stated, and they would certainly apply all their powers to its solution.

He replied: "It is this—What is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

One of these young men pondered the question, and he discovered that all his calculations were folly and madness. He awoke to discover that neither accumulation, nor honor, nor pleasure, is supreme good; that man has an infinitely higher calling than the pursuit of this.

Reader, will you take up the problem and work it out? Sit down and deliberately ask these two questions: What is my supreme desire and aim in life? If I gain my end will it be well with my soul? Look at the dying man. He is about to be separated from everything but God and himself. From that solemn period he is to have no other resource, so far as we can know. But if he is afraid to know himself, and does not love God, how cheerless is the prospect? A clown carried suddenly into a company of refined people is very uncomfortable. Think you, you would be any more at your ease if you were ushered into heaven?

But it is not heinous you are seeking, or about to find. You are hastening to meet an offended God, a righteous Judge. What then will be the profit of all your gains, the harvest from all your sowing, the issue of all your schemes, the fruit of all your labor?

Prepare to meet thy God. Life is short; death is near; eternity is long. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"—Isaiah xxxiii. 14.

## ADMIRABLY ILLUSTRATED.

There are now multitudes of inquirers who need to be dealt with as Mr. Patrick, of Scotland, dealt with a woman who had been long anxious but seemed to obtain no relief.

Placing himself beside her and looking steadily in her face, he said,

"Do you believe the Bible?"

"I do," she replied.

"Can ye tell me who made the world?"

She smiled a little contemptuously, and after a pause, said, "It was God!"

"To which he immediately replied, 'How d'ye know? Were ye there to see?'"

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked,

"No, I was not there, but the Word of God says that He made it."

"Ah, well, you believe 'a' the Bible says, d'ye?"

She said, "Yes."

"Ah, well, we'll see. 'This is my beloved Son, in whom I am well pleased; hear ye him.' What says that?"

"The Father."

"Well will ye do as the Father bids ye? He commands ye to hear the Son."

To this she assented.

"Well then, what does the Son say? 'Him that cometh unto me, I will in nowise cast out.' 'Come unto me and I will give you rest.' To the woman in the Gospel He said, 'Daughter, thy sins, which are many, are all forgiven thee,' and will He not say the same to you?"

Ye dinna say it, ye dinna believe Him. I tell ye, ye dinna believe 'a' the Bible."

She instantly saw the shame and sin of not trusting in a promising, present Redeemer, and as instantly ventured on His mercy and found the peace she sought.

## DEGREES IN HAPPINESS.

We are sometimes met with the question, "Will a man who has been truly converted, on his death-bed be as happy in heaven as he would have been had he spent many years in active service?" Or as it is sometimes stated, "Does forgiveness restore to him what he has lost by sin?"

We are disposed to take the negative of the question. It seems unreasonable that a long life of usefulness shall be entirely forgotten in the day of judgment. If one has been instrumental in winning souls to Christ, he will often meet them in heaven, and their presence will increase his joy; if, on the other hand, he spent many years in sin before he was forgiven, he may have led many souls to hell, which fact will be made manifest in the day of judgment. How can a man, even though God has forgiven him, be as happy, knowing that he has led many to hell, as he would have been if he had led them to heaven?

We find different degrees of happiness here. If the argument from analogy is good for anything, we should expect to find different degrees hereafter. Says Christ, "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." Matt. xi. 22. In the parable of the ten pounds (Luke 19), each servant had a pound given unto him, but in the day of accounts one was placed over ten cities, and another over five, while a third was cast away. "Says Paul, if any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but himself shall be saved, yet so as by fire."—1 Cor. iii. 14, 15.

It is objected to this view of the subject that the work of redemption is not complete, and that Satan has been partially successful. We shall be obliged to face this difficulty, if indeed it is a difficulty, whatever doctrine we advocate. If we admit that one soul is lost, we admit that Satan has gained so much.

If we admit that one day is lost, then Satan has gained that much. But we are pressed hard if we take the other ground, and maintain that a life of blasphemy is as productive of happiness hereafter, if so be that we are forgiven, as a life of the most active piety. A misunderstanding of this subject has been the occasion of much mischief and given our adversaries needless advantage ground in the discussion of points at issue between us.—*Morning Star*.

## THE BIBLE STILL CHAINED.

A few weeks ago, the *Tablet*, the most candid and courteous Roman Catholic newspaper in our knowledge, spoke of the Bible as being free in the Pope's dominions, and as we understood, ridiculed the idea that there was any objection to the introduction and circulation of the authorized, that is the Romish Catholic version. Whereupon, in order to test that question, and with the sincere purpose of making an attempt to carry the matter into execution if the way were clear, we inquired of the *Tablet* if an association should be formed to place a copy of the authorized Romish version in every family that can read, in the Pope's dominions, would it be allowed to do the work? We confess that we waited for the reply with some interest. We had been expressly assured that there were no restrictions whatever on the introduction of the Romish version; a great outcry had been raised against the statement that the Bible is not admitted, and we were told it was the Protestant, not the real Bible, that was shut out, if it came in quantities. Now we ask if it will be permitted to distribute the Romish version, and here is the candid reply:

[From the *Tablet*, April 28th.]

Respected friend of the *Observer*! We cannot say what the Holy Father will in His wisdom permit. There might perhaps be no harm in asking. But we venture to conjecture that much would depend on the character of the "association" and much upon the need and the call for such a work. We think His Holiness more than competent to decide all these points; and as the question concerns the temporal and spiritual welfare of the inmates of His own happy home, where He is the honored Father and Master, and King, it may be as well to leave this matter in His hands, and for the *Tablet* and the *Observer* to look for something less far-off, in which we may work to good advantage in a sphere where we can have no reasonable doubt of our joint jurisdiction.

The answer is perfectly intelligible. The *Tablet* having previously insisted that there is no restriction on the introduction of the Romish version, is now unable to say what the Pope would think about it, if we should offer him a copy of his own bible for every family in his dominions!

As to the doubt of our "joint jurisdiction" in this matter, we had thought there could be no possible doubt of the right and the duty of every Christian, to give God's Holy Word to every destitute person who can read it. But we have accomplished our purpose in establishing the fact that the Bible, even the Romish version, is not free in the Pope's dominions, that it is still chained, that Mr. Odo Russell's original statement is nearer the truth than those of his critics. We now know that any traveler who attempts to introduce the Bible, even a Romish Bible, into Rome, does so at his peril.—N. Y. *Obs*.

A Public dinner in England had dwindled down to two guests, an Englishman and a Highland gentleman, who were each trying to prove the superiority of their native countries. Of course, at an argument of this kind, a Scotchman possesses, from constant practice, overwhelming advantage. The Highlander's logic was so good, that he beat his opponent on every point. At last, the Englishman put a poser.

"You will," he said "at least admit that England is larger in extent than Scotland?"

"Certainly not," was the confident reply, "you see, sir, ours is a mountainous, yours, a flat country. Now, if all our hills were rolled out flat, we should beat you by hundreds of square miles."

An old picture represents a king sitting in state, with a lable, "I govern all"—a bishop with a lable, "I pray for all"—a soldier with a motto, "I fight for all"—and a farmer, drawing forth reluctantly a purse, with the superscription, "I pay for all."

ELDER KNAPP, speaking of long prayers, once said: When Peter was endeavoring to walk upon the water to meet his Master, and was about sinking, had his supplication been as long as the introduction to one of our modern prayers, before he got through he would have been fifty feet under water."

An aged woman lay on her death-bed—She had been a disciple of Christ for fifty years. When speaking to a friend, she said, "Tell all the children that an old woman, who is near to death, is very much grieved that she did not begin to love the Saviour when she was a little child. Tell them 'Youth is the time to serve the Lord.'"

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no 8—31. J. M. ARMSTRONG.

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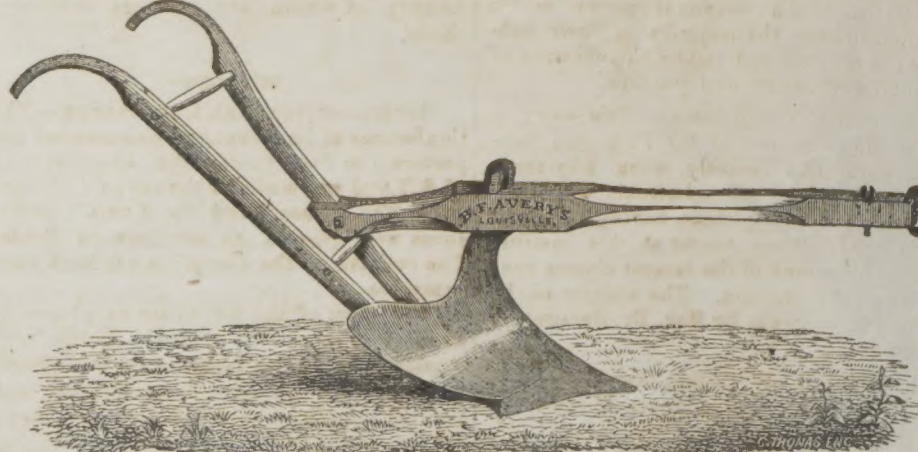
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